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THE

Rev. Mr. Popham
The Author

LATIN TUTOR,

OR

AN INTRODUCTION

TO THE

MAKING OF LATIN,

CONTAINING

A COPIOUS EXEMPLIFICATION OF THE RULES OF THE
LATIN SYNTAX FROM THE BEST AUTHORITIES.

ACCOMMODATED TO

ADAM'S GRAMMAR, AND SMITH'S N. H. L.
GRAMMAR:

ALSO,

RULES FOR ADAPTING THE ENGLISH TO THE LATIN IDIOM.
THE USE OF THE PARTICLES EXEMPLIFIED IN ENGLISH SEN-
TENCES DESIGNED TO BE TRANSLATED INTO LATIN.

• WITH

RULES FOR THE POSITION OF WORDS IN LATIN COMPOSITION.

Rev. Mr. Popham
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The Rev. Mr. John S. Perkins D.D.

DISTRICT OF MASSACHUSETTS, TO WIT:

of Cambridge.

District Clerk's Office.

BE IT REMEMBERED, that on the twenty fourth day of November A. D. 1813, and in the thirty eighth year of the Independence of the United States of America, EDWARD LITTLE & Co. of the said District, have deposited in this Office the title of a Book the right whereof they claim as Proprietors in the Words following, to wit:

"The LATIN TUTOR, or an Introduction to the Making of Latin, containing a copious exemplification of the rules of the Latin syntax from the best authorities. Accommodated to Adam's Grammar and Smith's N. H. L. Grammar. Also, rules for adapting the English to the Latin idiom. The use of the particles exemplified in English sentences designed to be translated into Latin. With rules for the position of words in Latin composition."

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PREFACE.

THE object of the following work is to furnish the Latin student with a series of exercises adapted to familiarize to his mind the inflections of words, and the application of the rules of syntax ; and to lead him to such a knowledge of the structure of the language as may enable him to read and write it with ease and propriety.

The materials of which it is composed have been drawn from the purest sources, and will be found to possess intrinsic merit in sentiment, clothed in a rich variety of elegant and classical expression. The order and arrangement, it is hoped, will be found correct and perspicuous.

But the principal point on which the claims of this work are rested, is, that it endeavours to present, in every part, a genuine Latin style, in place of that non-descript style, produced by conforming the Latin words to the English collocation, which occupies a considerable proportion of every work on this subject which has fallen within our knowledge.

This deformity in collocation is necessarily connected with another evil of no inconsiderable consequence. * It rejects the *enim, vero, autem, enimvero*, and others of the most valuable Latin particles, on which depend, in no small degree, the beauty and grace of style ; or in their stead substitutes the tire-

* To ascertain the correctness of this idea, the instructor is requested carefully to examine the various works of this kind used in our schools and academies.

some monotony of *nam*, *sed*, and a few others which alone are permitted to occupy the first place in a Latin sentence.

This description of Latin, if it may properly be called Latin, although, by the almost uniform consent of respectable instructors, it has been discountenanced in other elementary books, seems, by passing sub silentio, to have gained a prescriptive right in the book in which we might expect to find the greatest purity.

The absurdity of the attempt to form a good style by the aid of models so essentially defective, must be evident even to the most superficial observation. It may, indeed, be said, with some degree of plausibility, that Latin of the character alluded to is easier and more intelligible to the pupil, and, of course, more convenient to the instructor; and that the use of it, if confined to the early exercises, will not be liable to serious objections.

That the false Latin is more easy to be acquired than the true, will not be denied: it will also be admitted, that it may furnish the mind of the student with the knowledge of mere isolated words: yet it may justly be doubted whether the time and labour devoted to its acquirement be not wholly lost, or even worse than lost; especially, when it is considered, that Latin of this character, forming the first part of the book of exercises, is more thoroughly read, and more deeply impressed on the memory, and cannot but produce a vitiation of taste which the most diligent efforts will be scarcely able to correct.

It is true that the difference between the English and Latin languages, in the order of words, is one of the principal difficulties with which the learner is call-

ed to contend. It is a difficulty, however, which cannot be avoided : it must sooner or later be resolutely met, and conquered; nor will it be less formidable when there shall be added to it the force of vicious habit.

In this, as in most other cases, it will be found of essential importance to proceed correctly from the foundation. Were we possessed of competent authority in the republic of letters, we would utterly interdict the use of false and adulterated Latin, of whatever form or description. Our pupils should from the first be conversant with a pure, and genuine style, and with such only : nor should they be suffered to waste their ardour in the pursuit of what they must be inevitably compelled to reject and to unlearn. In this way, although perhaps more laborious at first, their minds would at every step realize some substantial fruits of their exertions; they would find a continual increase of vigour, and of relish for new acquisitions.

Guided by these views and opinions we have prepared this volume. It was intended, at its commencement, to be a new edition of Clarke's Introduction, improved by restoring the Latin to its true classick order. This circumstance will explain and apologize for the free use made of that volume in the early part of this. On a nearer examination of that work, and on recurring to the originals whence it was taken, it was found, that, beside the defects in collocation, and in the use of the particles, many of its paragraphs were wholly irreclaimable, and a great proportion, even of its classical selections, consisted of mere shreds and fragments of sentences, often vicious-

ly connected, and retaining little of their native character.

In the first part of this Introduction we have confined ourselves, so far as we found practicable, to the use of short and simple sentences, and of Latin of easy construction. In the second part we have permitted the pupil to range freely through the whole circle of elegant Latin compositions.* It will be easily seen that we have given the preeminence to Cicero: we cannot however agree in opinion with those who believe that the writings of Cicero alone will furnish the most perfect work of this kind; for although, if confined to one, we should not hesitate in our choice; yet it cannot be reasonably expected that the works of any one writer, however various in excellence, should furnish the most happy examples of each form of expression, and idiom of the language. It might be added, that Cicero, whose characteristick is copiousness, does not abound in short and simple sentences, which must necessarily form an important part of a work of this kind.

Our English columns, from the nature of the work, are plain and homely. We have endeavoured in them not only to convey the precise sense of the Latin, but to lead to the particular expression chosen by the author. To effect this it has been found necessary to sacrifice beauty of style, and, in some few instances, even grammatical nicety.

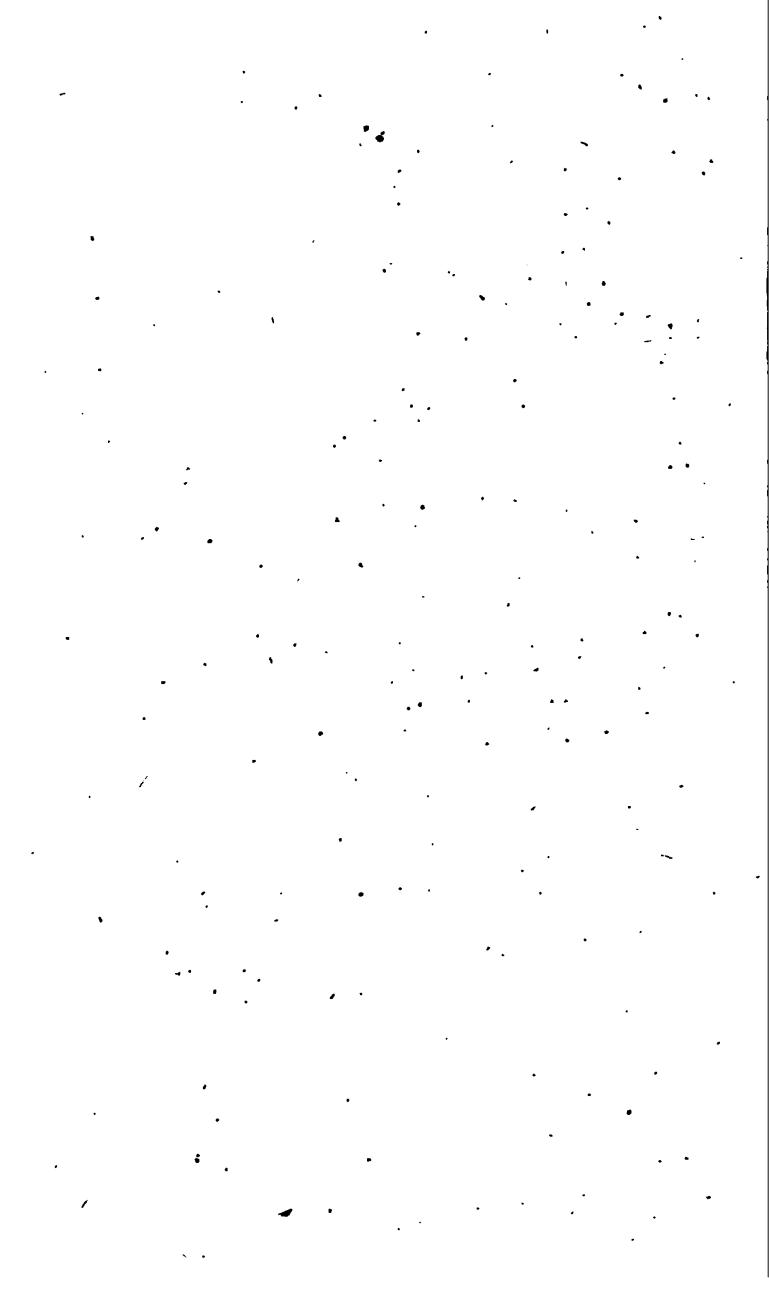
For the "Rules for adapting the English to the Latin idiom" we are indebted in part to the Supplement

* The authors to whom we are principally indebted, are, beside Cicero, Quintilian, Livy, Tacitus, Paterculus, Q. Curtius, Sallust, Caesar, Pliny the younger, and Terence.

to Clarke's Introduction, and Ellis's Exercises. The use of the Particles is given as an abridgment of a work of W. Willymott, L. L. D. with the same title, which has been used with reputation and success in some of the most respectable seminaries in England. The Rules for the position of words in Latin composition are the substance of the second part of Lyne's Latin Primer.

As to the mode of using this Book, we take the liberty to suggest our belief that the practice of reading it *viva voce*, at least alternately with writing, will be attended with superior advantage. By reading, especially in classes, much time may be saved. The ear will assist the judgment and the memory in forming the Latin correctly. This method seems peculiarly adapted to excite the mind to lively exercise, and prompt decision.

Nov. 25, 1813.



INTRODUCTION

TO THE

MAKING OF LATIN.

CHAP. I.

The nominative case, expressed or understood, governs the verb. The verb agrees with its nominative case in number and person.

Adam's Grammar, Syntax, Rule 3.

Smith's N. H. Grammar, § 1. Rule 1. 2.

I sup, thou callest, he fights,
we shout, ye run, they sit.

I eat, thou sleepest, he mistakes,
we breathe, ye read, they hear.

I loved, thou didst halt, he learned,
we walked, ye rode, they played.

I have washed, thou hast drunk,
he hath laughed, we have drawn,
ye have fallen, they have wept.

I saw, thou didst swear, he fought,
we sinned, ye fled, they remained.

I have read, thou hast loved,
he hath taught, we had gone,
ye had commended, they had dispraised.

Ego coeno, tu voco,
ille pugno, ego clamo,
tu curro, ille sedeo.

Ego edo, tu dormio,
ille erro, ego spiro, tu lego,
ille audio.

Ego amo, tu claudio,
ille disco, ego ambulo,
tu equito, ille ludo.

Ego lavo, tu bibo, ille rideo,
ego traho, tu cado,
ille fleo.

Ego video, tu juro,
ille pugno, ego pecco,
tu fugio, ille maneo.

Ego lego, tu amo, ille doceo,
ego eo, tu laudo,
ille vitupero.

I shall commend, thou wilt learn, he will tame, we shall cut, ye will give, they will stand.

I shall rub, thou wilt see, he will tear, we shall run, ye will fight, they will flee.

Read thou, let him hear, run ye, let them stay.

Stand thou, let him walk, read ye, let them play.

I suffer, you will carry, he fears, we ran, ye shouted, they have called.

They did laugh, we wept, ye sung, let him drink, let them rejoice.

I am taught, thou art sought, he is led, we are heard, ye are despised, they are loved.

I was found, thou wast wounded, he was drawn, we were heard, ye were moved, they were despised.

I have been absolved, you have been condemned, he has been loved, we have been commended, ye have been dispraised, they have been rejected.

I have been seen, thou hast been tamed, he has been led, we had been sent, ye had been joined, they had been separated.

I shall be loved, thou wilt be praised, he will be beaten, we shall be taught, ye will be punished, they will be dismissed.

He did cleave, ye were driven, they sought, he was brought, he had been taught, they did read.

Ego laudo, tu disco ille domo, ego seco, tu do, ille sto.

Ego frico, tu video, ille lacero, ego curro, tu pugno, ille fugio.

Tu lego, ille audio, tu curro, ille maneo.

Sto, ambulo, lego, ludo.

Patior, porto, timeo, curro, clamo, voco.

Rideo, fleo, cano, bibo, gaudeo.

Doceo, quaero, duco, audio, contemno, amo.

Invenio, vulnero, traho, audio, moveo, contemno.

Absolvo, damno, amo, laudo, vitupero, repudio.

Video, domo, duco, mitto, jungo, separo,

Amo, laudo, caedo, doceo, punio, dimitto.

Haereo, ago, quaero, adduco, doceo, lego.

NOTE. *Ego* and *nos* are the first person, *tu* and *vos* the second; all other nouns are of the third person. The nominative of the first and second person is seldom expressed, being known by the verb.

Time flies; virtue is praised;
the woods put forth leaves;
flowers are gathered; let justice
be done; Carthage was
destroyed; the army has been
conquered; truth will prevail.

Let there be light; the times
are changed; the town will be
defended; let sloth be ban-
ished; the law had been enacted;
the assembly will be dis-
missed; the Lord reigneth, let
the earth rejoice.

Tempus fugio; vir-
tus laudo; frondeo syl-
va; flos carpo; fio jus-
titia; Carthago deleo;
exercitus vinco; veritas
praevalleo.

Sum lux; tempus
muto; oppidum defen-
do; absum desidia; lex
do; conventus dimitto;
Dominus regno, laetor
tellus.

CHAP. II.

The adjective, whether noun, pronoun, or
participle, must agree with the substantive in
gender, number and case.

Adam, Rule 2.

Smith, § 1. R. 3.

THE good boy learns; the
naughty boys play; the swift
horse conquers; the slow hors-
es are overcome.

The fearful hares fly; the
nimble dogs follow; beautiful

BONUS puer disco;
malus puer ludo; celer
equus vinco; tardus e-
quus vinco.

Timidus lepus fugio;
velox canis sequor; for-

NOTE. 1. The substantive is often understood, and in this case
the adjective takes the gender of the substantive which is under-
stood; as, *Laborare tertiana*, i. e. *febri*; *Triste lupus stabulis* i. e.
negotium.

2. Adjectives are sometimes put substantively, and have other
adjectives agreeing with them; as, *Fortunate senex*. Virg.
Amicus certus. Cic.

3. An adjective joined with two substantives of different gen-
ders, usually agrees with that principally spoken of; sometimes,
however, neglecting the principal substantive, it agrees with the
nearest; as, *Non omnis error stultitia est dicenda*. Cic.

4. No invariable rule can be given for the collocation of the
substantive in latin; if the substantive be a monosyllable, and the
adjective a polysyllable, the substantive should be usually placed
first; as, *Vir clarissimus, res praesantissima*.

women are loved ; weary travellers will sit.

Our masters come ; let us read ; the idle boys will be beaten ; my books have been torn ; your brothers were commended.

My horse is tired ; the first man was created ; good authors are read ; bad authors will be neglected.

Proud men fall ; humble men shall be exalted ; high towers fall ; low cottages stand.

The way is short ; the spring was eternal ; dear is my native soil ; all hope is in God ; death is certain ; time is uncertain.

Delay is not safe ; human counsels fail ; past troubles are pleasant ; time past never returns.

mosus foemina amo ; fessus viator sedco.

Noster praeceptor venio ; lego ; ignavus puer caedo ; meus liber lace-ro ; tuus frater laudo.

Meus equus fatigo ; primus homo creo ; bonus auctor lego ; malus auctor negligo.

Superbus homo cado ; modestus homo proveho ; altus turris cado ; humilis casa sto.

Brevis sum via ; ver sum aeternus ; dulcis sum paternus solum ; omnis spes in Deo sum ; mors sum certus , tempus incertus.

Mora non tutus sum ; humanus consilium cado ; jucundus actus labor ; praeteritus tempus nunquam revertor.

CHAP. III.

1. Verbs signifying actively govern the accusative ; 2. Also* neuter verbs, when the noun after them has a similar signification.

Adam, R. 18.

Smith, § 4. R. 1. 4.

A LIFE well spent makes old age pleasant. Benefits procure friends : one good turn obtains another.

Learning makes life pleas-

VITA bene actus senectus efficio jucundus. Beneficium paro amicus : gratia gratia pario. Doctrina vita suavis

* Sometimes, instead of the accusative, such neuters have an ablative ; as, *Gaudere gaudio ; vivere vita*, Horat. *Ire recta via*, Sen.

ant. Dido built Carthage.
Fortune assists the brave.

The autumn pours forth
fruits. Labour conquers all
things. All admire your dil-
igence.

When he says, know your-
self, he says this, know your
own mind. The Romans con-
quered all nations.

Time destroys all things;
the anchor moors the ship;
the earth brings forth flowers;
five zones divide the heaven.

Honour cherishes the arts.
Friendship makes prosperity
more bright, adversity more
tolerable.

I will sing no songs. He
suffers a cruel slavery.

Nestor lived the third age
of men. She seems to travel
a long journey.

efficio. Dido conde Car-
thago. Audax fortuna
juvo.

Autumnus frux effun-
do. Labor omnis vinco.
Diligentia tuus omnis
admiror.

Cum dico, nosco tu
ipse, hoc dico, animus
tuus nosco. Romanus
omnis gens vinco.

Omnis fero aetas; te-
neo anchora navis: ter-
ra pario flos; quinque
teneo coelum zona.

Honos alo ars. Se-
cundus res splendidus
facio amicitia, adversus
levis.

2. Nullus carmen cano.
Durus servio servitus.

Tertius aetas homo
vivo Nestor. Longus
videor eo via.

CHAP. IV.

Any verb may have the same case after it
as before it, when both words refer to the same
thing.

Adam, R. 5.

Smith, § 1. R. 10.

VIRTUE is a precious jewel.
Imprudence is a disgrace.
Modesty is an ornament.

VIRTUS sum pretiosus
gemma. Impudentia
sum dedecus. Modes-
tia sum ornamentum.

NOTE. The verbs to which this rule principally applies, are,
1. Substantive and neuter verbs; as, *Sum, forem, fio, existo; eo, venio, ito, sedeo, evado, jaceo, fugio, &c.*

2. Passive verbs of naming, judging, &c.; as, *Dicor, appellor, vocor, nominor, nuncior; to which add videor, existimor, creor, constitutor, salutor, designor, &c.*

Cicero was esteemed eloquent. Aristides was called the just. Pompey was named the great.

Great princes are considered very happy. Poor men are accounted very miserable.

She walks (like) a queen. The soldiers sleep secure. You will become a poet.

Virtue is the highest nobility. Practice is the best master. Faith is esteemed the foundation of religion.

Cicero habeo disertus. Aristides voco justus. Pompeius voco magnus.

Magnus princeps existimo felix. Pauper habeo miser.

Ille incedo regina. Miles dormio securus. Tu fio poeta.

Virtus sum bonus nobilitas. Exercitatio bonus sum magister. Fides religio fundamentum habeor.

CHAP. V.

CONJUNCTIONS.

The conjunctions, Et, ac, atque, nec, neque, aut, vel, and some others, couple like cases, modes and tenses.

To this rule belong particularly the copulative and disjunctive conjunctions ; also *quam, nisi, praeterquam, an* ; so adverbs of likeness ; as, *ceu, tanquam, quasi*.

Adam, R. 58.

Smith, § 8. R. 1.

HONOUR father and mother. Length of time consumes iron and stones. Virtue is esteemed illustrious, and immortal.

Hours and days, months and years glide away. Neither wealth, nor power, nor pleasures, render a man happy.

HONORO pater et mater. Vetustas ferrum atque lapis consumo. Virtus clarus aeternus que habeo.

Hora cedo, et dies, mensis et annus. Neque opis, neque imperium, neque voluptas, homo beatus facio.

The poets aim either to profit, or to delight. Money is either a master or servant.

The punishment was greater than the fault. Nothing is good, except what is honourable; nothing bad, which is not disgraceful.

Avoid idleness as a plague. Glory follows virtue as a shadow.

Poeta volo vel prosum, vel delecto. Impero aut servio pecunia.

Poena magnus sum quam culpa. Nihil bonus sum, nisi qui honestus; nihil malus nisi qui turpis.

Fugio desidia ceu pestis. Gloria sequor virtus, tanquam umbra.

2. The conjunctions, *ut, quo, licet, ne, utinam*, and *dummodo*, are commonly joined to the subjunctive mode.

Interrogatives, placed indefinitely, require the subjunctive mode, whether they be conjunctions, adverbs, adjectives or pronouns. When any thing doubtful or contingent is signified, conjunctions and indefinites are usually construed with the subjunctive.

Adam, R. 60.

Smith, § 3. R. 2.

I read that I may learn. God sent not his son into the world to condemn the world, but that the world through him might be saved.

Be not hasty to speak. I did this that I might escape the more quickly. I wish you were wise. I wish you may do your duty diligently.

I will discover the theft, though he threaten arms and death.

I know not whether I have spoken correctly. If you use iron it is worn away: if you use it not, still the rust corrodes it.

Lego ut disco. Deus non filius mitto in mundus, ut condemno mundus, sed ut mundus per is servo.

Ne festino loquor. Facio hic quo celeriter evado. Utinam sapio. Utinam officium diligenter facio.

Furtum detego, licet arma mors que minor.

Haud scio an recte dico. Ferrum si exerceo, contero; si non exerceo, tamen rubigo consumo.

CHAP. VI.

PREPOSITIONS.

1. The following prepositions govern the accusative ; Ad, apud, adversus, antē, circa, circum, cis, citra, contra, erga, extra, infra, inter, intra, juxta, ob, penes, per, pone, post, praeter, propter, secundum, secus, supra, trans, ultra.

Adam, R. 42.

Smith, § 9. R. 1.

MEN are more prone to pleasure than to virtue.

With God is no respect of persons.

Practise piety toward God, benevolence toward men.

The swallows come before summer ; they delight to fly through the air.

The heaven is spread out beyond the clouds.

God will render to every man according to his works.

Sicily lies beneath Italy. Carthage is situate opposite to Sicily.

The Alps are very high mountains lying between France and Italy.

The good man loves virtue for its own sake.

The earth is carried around the sun.

HOMO magis pronus sum ad voluptas, quam ad virtus.

Apud Deum non sum acceptio persona.

Pietas adversus Deum exerceo, erga hominem, benevolentia.

Hirundo ante aestas venio ; per auras volito gaudeo.

Coelum supra nubes extendo.

Deus unusquisque secundum opus reddo.

Sicilia infra Italia sita. Carthago summa sita contra Siciliam.

Alpes summa mons altus Gallia inter et Italia sita.

Vir bonus virtutem per seipsum amat.

Terra circum solem volvo.

1. The prepositions governing the ablative, are; *A, ab, absque, clam, coram, cum, de, e, ex, pro, prae, palam, sine, tenus.*

Adam, R. 43.

Smith, § 9. R. 2.

2. *In, sub, super* and *subter*, govern the accusative when motion to a place is signified; but when motion or rest in a place is signified, *in* and *sub* govern the ablative; *super* and *subter* either the accusative or ablative.

Adam, R. 44.

3. *A preposition in composition often governs the same case as when it stands by itself.

Adam, R. 45.

Smith, § 9. R. 3.

4. The preposition with which the verb is compounded is often repeated.

Virtue springs not from nature, nor from education, but from divine power.

You may expect from one person what you shall do to another. It is lawful to receive instruction, even from an enemy.

Friends are often changed with fortune. Hatred is often rendered for favour.

Men act more from habit than from reason. No man was ever great, without the divine influence.

1. *Virtus non advenit a natura, neque a doctrina, sed a numen divinus.*

Ab alius expecto qui alter facio. Fas sum et ab hostis doceo.

Amicus saepe muto cum fortuna. Odium saepe pro gratia reddo.

Homo plus facio, e consuetudo, quam e ratio. Nemo vir magnus sine afflatus divinus unquam sum.

* This rule takes place only when the preposition may be disjoined from the verb; as, *Alloquor patrem*, or *loquor ad patrem*.

Prepositions are often understood, thus; *Habes te loco parentis*, i. e. *in loco*.

The greatest riches are, in comparison with learning and knowledge, contemptible.

Showers are poured down upon the vallies; the snow falls upon the mountains.

The shepherds came under the mountains with their flocks, where they remained, until they were compelled by the rains to drive them into folds under ground.

While the boys play together in the porch, the girls dance under a tree.

He pitched his camp beyond the river. He sits upon the leaves.

The veins are dispersed under the skin.

Let us go to school; they go out of the church. They force the ships from the rocks.

He was absent from his house, and from the forum. They engage in battle; they approached the wall; he surpassed all.

He flew to the city with incredible swiftness.

He ought to detest that suspicion.

The Portian law removes the rod from the persons of all the citizens. They abstained from wine.

Devote yourself to the commonwealth with zeal and diligence.

Let men approach the gods with purity; let them manifest

Magnus divitiae sum prae doctrina et scientia contemnendus.

2. Imber fundo in val-
lis; nix super mons ca-
do.

Pastor venio sub mons
cum grex suus, ubi ma-
neo, donec ab imber is
ago in septum subter ter-
ra cogo.

Dum puer in vestib-
ulum colludo, puella sal-
to sub arbor.

Pono castra super
amnis. Super frons se-
deo.

Vena super cutis dis-
pergo.

3. Adeo schola; exeo
templum. Detrudo na-
vis scopulum.

Absum et domus et
forum. In eo praelium;
subeo murus; super-
emineo omnis.

4. Incredibilis celeri-
tas ad urbs advolo.

Debeo ab iste suspi-
cio abhorreo.

Lex Portius virga a
corpus omnis civis a-
moveo. Abstineo a vi-
num.

In respublica cogita-
tio curaque incumbo.

Homo adeo caste ad
Deus; adhibeo pietas,

NOTE. The preposition *Tenus* is put after its noun; in the singular number it usually governs the ablative: as *Pube tenus*; Ovid. in the plural, it commonly governs the genitive: as, *crurum tenus*. Virg.

piety and abstain from extravagance. | amoveo opis.

As in the human body, so in government, those diseases are the most dangerous which are communicated from the head.

Socrates first called down philosophy from heaven, and placed her in cities, and constrained her to investigate questions pertaining to life and morals.

Caesar is sent into Germany, lays waste the country, and returns with his army into winter quarters.

While the war is carried on in Numidia against Jugurtha, the Romans are defeated by the Gauls near the Rhone.

Ut in corpus, sic in imperium, gravis sum morbus qui a caput diffundo.

Socrates primus philosophia devoco e coelum, et in urbs colloco, et cogo de vita et mos quaero.

Caesar in Germania mitto, vasto ager, et cum exercitus in hyberna revertor.

Dum bellum in Numidia contra Jugurtha gero, Romanus supero a Gallus juxta Rhodanus.

CHAP. VII.

The relative agrees with its antecedent in gender, number, and person. If no nominative come between the relative and the verb, the relative will be the nominative to the verb; otherwise it will be of that case which the verb or noun following, or the preposition going before, use to govern.

Adam, Rule 57.

Smith, § 1. R. 4. 5.

THERE is a God in the world, who beholds all things.

He is a friend, who affords help in adversity.

SUM Deus in mundus, qui omnis video.

Is amicus sum, qui in res adversus juvo.

Who is there that does not admire the splendour of virtue?

God, who knows the hearts and thoughts, will punish the wicked who violate his commands, and will reward the good.

He is not rich whose money is increased, and whose flocks are numerous; but he whose mind is quiet and contented.

The city which Romulus built was called Rome, and was very famous.

He is a good boy whom glory encourages, and commendation delights.

Whatever that faculty is which thinks, which reasons, which wills, and improves, is celestial and divine, and consequently, eternal.

Quis sum qui non admiror splendor virtus?

Deus, qui nosco cor et cogitatio, punio sceleratus qui is praeceptum violo, et remunero bonus.

Ille non sum dives qui pecunia augeo, et qui grex sum multus; sed ille, qui animus sum quietus et tranquillus.

Urbs qui Romulus condo voco Roma, et sum celebris.

Sum bonus puer qui gloria excito, et laus delecto.

Quisquis sum ille qui sentio, qui sapio, qui volo, qui vigeo, caelestis et divinus sum, ob isque res aeternus.

NOTE 1. When the relative is placed between two substantives of different genders it may agree in gender with either of them; though most commonly with the former; as, *Flumen quod saliam vocant. Animal, quem vocamus hominem.*

2. When the relative follows two words of different persons, it agrees with the first and second person, rather than the third; as, *Ego sum vir qui facio.*

3. The antecedent is sometimes implied in a possessive adjective; as, *omnes laudare fortunas meas, qui haberem natum tali ingenio praeditum.* Ter.

CHAP. VIII.

THE INFINITIVE MODE.

1. The Infinitive mode, or a part of a sentence, sometimes supplies the place of a nominative to a verb, of a substantive to an adjective, or an antecedent to a relative; and in this case the verb is the third person, and the adjective or relative is the neuter gender.

Adam, R. 3.

Smith, § 1. R. 9.

To be silent is often safe.
To flee, when our country is
invaded, is base.

To see is pleasant; but to
discover truth is more pleas-
ant; let us therefore seek it
most diligently.

To live well is to live twice.
To speak the truth is right, to
lie is unjust.

Not to know what happened
before you were born, is to be
always a child.

To know one's self is the
greatest wisdom, which, as it
is very difficult, so it is very
useful.

Most men pursue pleasure,
which is a pernicious thing;
but do thou practise virtue,
which is a commendable thing.

TACEO sum saepe tu-
tus. Fugio cum patria
noster oppugno, sum
turpis.

Video sum jucundus;
sed invenio veritas sum
jucundus, quaero is igi-
tur diligenter.

Bene vivo sum bis
vivo. Verus dico, jus-
tus sum; mentior vero
injustus.

Nescio quis antequam
nascor accido, sum sem-
per sum puer.

Nosco sui ipse sum
magnus sapientia, qui,
ut sum difficilis, ita sum
utilis.

Plerique voluptas sec-
tor, qui sum perniciosus;
sed tu virtus colo, qui
sum laudabilis.

2. One verb governs another in the infinitive.

Adam, R. 30. and Obs. 1.

Smith, § 6. R. 5. 6.

I desire to learn. Dare to
contemn wealth. Do not imi-
tate the vicious.

I delight to live with you.
They are able, because they
think themselves able.

Mercury is said to have in-
vented the harp. It is better
to receive, than to do an injury.

A good man will not only
fear to do, but even to think
any thing which he may not
publicly proclaim.

He who fears that which
cannot be avoided, can by no
means live with a quiet mind.

The hour which is past can-
not return. No man can be
called happy before his death.

He is dishonest who knows
how to receive a benefit, but
not to repay it.

Cupio disco. Audeo
contemno opis. Nolo
imitor malus.

Tucum vivo amo.
Possum, quia possum
videor.

Mercurius dico inve-
nio lyra. Accipio, quam
facio injuria, praesto.

Vir bonus non modo
facio, sed ne cogito qui-
dem quisquam audeo,
quinonpossumpraedico.

Qui is, qui vito non
possum, metuo, is vivo
animus quietus nullus
modus possum.

Non qui praetereo
hora, redeo possum.
Dico beatus, ante obitus,
nemo possum.

Improbis sum, qui
scio beneficium accipio,
nescio reddo.

3. The infinitive mode has an accusative be-
fore it.

Adam, R. 4.

Smith, § 6. R. 7.

I rejoice that you are in
health.

Gaudeo tu valeo.

NOTE 1. The infinitive mode is sometimes governed by adjectives and participles; as, *Dignus legi*, cupiens cognoscere; also by substantives; as, *tempusolvere*.

2. The word governing the infinitive mode is sometimes understood; as, *Mene incepto desistere?* i. e. *decet*, or *par est?*

3. The infinitive mode often supplies the place of the imperfect indicative; as, *Milites fugere*; i. e. *fugiebant*, or *fugere coeperunt*.

NOTE. The particle *that* in English, is the sign of the accusative before the infinitive in latin, when it comes between two verbs,

I wonder that your brother does not write to me : I can not believe that he is well.

Artaxerxes, the Persian king, sends ambassadors into Greece, by whom he orders that all should lay down their arms.

When Caesar heard that the Helvetii were in arms, and were endeavouring to make their way through our province, he hastened to depart from the city.

The ambassadors complained that they were slighted, and took it ill that they were ordered to depart from the city.

Miror tuus frater non scribo ad ego : non possum credo is valco.

Artaxerxes, rex Persicus, legatus in Græcia mitto, per qui jubeo omnis ab arma discedo.

Cum Caesar audio Helvetiis in arma, et per provincia nostra iter facio conor, maturo ab urbs proficiscor.

Legatus queror sui negligo, et aegre fero sui jubeo ab urbs discedo.

CHAP. IX.

GENITIVE CASE AFTER SUBSTANTIVES AND ADJECTIVES.*

1. One substantive governs another in the genitive, when the latter substantive signifies a different* thing from the former.

Adam, R. 6.

Smith, § 2. R. 1.

2. Adjectives in the neuter gender without a substantive, govern the genitive.

Adam, R. 8.

Smith, § 2. R. 4.

3. Verbal adjectives, or such as signify an affection of the mind, govern the genitive.

Adam, R. 10.

Smith, § 2. R. 5.

without expressing intention or design: sometimes *that* is omitted; as, *Adiunt regem adventare*, they say the king is coming, *that* being understood. When *that* denotes *the end*, it is rendered by the subjunctive in latin, with *ut*, and sometimes *qui*.

* Substantives signifying the same thing agree in case; as, *Gloria virtutis umbra. Imitatores, servum pecus.*

4. Partitives, comparatives, superlatives, interrogatives, and some numerals, govern the genitive plural.

Adam, R. 11.

Smith, § 2. R. 7.

GENITIVE OR ABLATIVE.

5. If the latter of two substantives have an adjective of praise or dispraise joined with it, they may be put in the genitive or ablative.

Adam, R. 7.

Smith, § 2. R. 3.

6. Adjectives of plenty or want govern the genitive or ablative.

Adam, R. 14.

Smith, § 2. R. 6.

IN the beginning of the world, the government of nations was in kings.

The term of life is short ; that of glory is eternal.

Sicily at first had the name of Trinacria.

The pleasures of the mind are greater than those of the body.

The consent of all men is the voice of reason.

Dutifulness toward parents is the foundation of all virtue.

A kindness does not consist in that which is done or given, but in the intention of the doer or giver.

The inordinate desire of riches, glory and pleasure, is a disease of the mind.

The power of honesty is so great, that we love it even in an enemy.

PRINCIPIUM res, gens imperium penes rex sum.

Vita brevis sum cursus ; gloria sempiternus.

Sicilia primo nomen Trinacria habeo.

Animus voluptas sum magnus quam corpus.

Consensus omnis sum vox ratio.

Pietas erga parens sum omnis virtus fundamentum.

Beneficium non in is qui fio vel do consisto, sed in animus faciens aut dans.

Cupiditas divitiae, gloria, voluptas, sum morbus animus.

Vis honestas sum tantus, ut in hostis etiam diligo.

History is the witness of ages, the light of truth, the life of memory, the directress of life, the reporter of antiquity.

As much money as a man has in his chest, so much credit has he.

He who has little money, has likewise little credit.

How much good there is in friendship, may be perceived from quarrels and dissensions.

Cicero had less courage than Julius Caesar, but he had more honesty.

A mind conscious of rectitude.

The mind of man is ignorant of fate and future events.

Most men are fond of novelty.

Regardless of objects around us, we pursue those which are remote.

The just man is steady to his purpose.

None of those whom you see clothed in purple is happy.

None of those, whom riches and honours place in a more elevated eminence, is great.

Alexander engaged with none of his enemies whom he did not conquer.

The younger of the bees go

Historia sum testis tempus, lux veritas, vita memoria, magistra vita, nuncia vetustas.

2. Quantum nummus quisque in arca suas condo, tantum fides habeo.

Qui paululum pecunia habeo, paululum habeo etiam fides.

Quantum bonum sum in amicitia, ex dissensio et discordia percipio possum.

Cicero habeo minus fortitudo quam Julius Caesar, sed plus probitas habeo.

3. Mens conscius rectus.

Nescius mens homo fatum, sorsque futurus.

Plerique sum cupidus res novus.

Proximus incuriosus, longinquus sequor.

Justus propositus tenax.

4. Nemo iste qui video purpuratus sum felix.

Nemo iste, qui divitiarum honoremque in altum fastigium pono, magnus sum.

Alexander cum nullus hostis unquam congredior, qui non vinco.

Apis adolescens ad

abroad to their work, the elder labour within.

The most ancient of mankind practised industry; they lived without guilt, and therefore without punishment.

Who among men can endure regal pride?

Tarquin, the seventh of the Roman kings, was driven into banishment, and scarce two or three of his friends were left in the city.

A man of ancient virtue and faith.

Cicero was a man of great talents, and great industry.

This island is rich in cattle, overflowing with milk, fertile in grain, and abounding in herbs.

This man is in want of every thing, poor in silver and gold, destitute of friends, but free from guilt.

He departed full of years, full of honours; even of those which he declined.

opus exeo, senior intus operor.

Vetustus mortalis exerceo diligentia; vita sine scelus, eoque sine poena ago.

Quis mortalis possum tolero regalis superbia?

Tarquinius, septimus rex Romanus, in exilium ago, et vix duo aut tres fautor in urbs relinquo.

5. Homo antiquus virtus ac fides.

Cicero sum vir magnus ingenium, et magnus innocentia.

6. Hic insula sum dives pecus, abundans lac, fertilis fruges, et ferax herba.

Hic vir est egenus omnis res, pauper argentum et aurum, inops amicus, sed vacuus crimen.

Ille plenus annusabeo, plenus honos, ille etiam qui recuso.

Sicily, in early times, was the country of the Cyclops; afterward Cocalus seized the government of the island; after whom each of the cities fell into the power of tyrants, in which no country was more fruitful.

It was thought that Pausanias was secretly instigated to the murder of Philip by Olym-

Sicilia, a principium patria Cyclops sum; Cocalus regnum insula deinde occupo; post qui, singulus civitas in tyrannus imperium concedo, qui nulla terra ferax sum.

Credo Pausanias ad caedes Philippus immitto ab Olympias mater

pias the mother of Alexander, and that Alexander himself was not ignorant of his fathers death.

The first inhabitants of Italy were the Aborigines, whose king Saturn is said to have been (a man) of such justice, that neither was anyone a slave under him; nor had any private property; but all things were common and undivided.

At last Corinth, the capital of Achaia, the glory of Greece, deserted by its inhabitants, was first plundered, then destroyed: but what statues, what clothes, and what pictures were plundered, burned and scattered about!

All Gaulis divided into three parts, one of which the Belgae inhabit, the Aquitani another, the third, those who in their own language are called Celtae, in ours Galli; of all these the Belgae are the bravest.

The Athenians as they had first revolted from Alexander, so they first began to repent, changing their contempt of the enemy into admiration, and extolling the youth of Alexander *which they had* despised before, above the valour of old generals.

Gordius, in the gate of the city met a virgin of exquisite beauty, and asked her what augur he should consult: she, skilled in the art, answered *ed, That a kingdom was portended to him, and promised*

Alexander; nec ipse Alexander ignarus paternus caedes exto.

Primus Italia cultor sum Aborigines, qui rex Saturnus tantus justitiam trado, ut neque quisquam sub ille servio, neque quid privatus res habeo: sed omnis sum communis et indivisus.

Tandem Corinthus, caput Achaia, decus Graecia, desertus ab incolis, primum sum direptus, deinde deletus; sed quid signum, quid vestis, quidque tabulae raptus, incensus, atque projectus sum!

Gallia sum omnis divisus in pars tres, qui unus incolis Belgae, alius Aquitani, tertius qui ipse lingua Celtae, noster, Gallus appellor: hic omnis fortis sum Belgae.

Atheniensis sicuti primus ab Alexander deficio, ita primus poenitet coepi; contemptus hostis in admiratio vertens; pueritiaque Alexander, spretus antea, supra virtus vetus dux extollens.

Gordius, in porta urbis, obviam habeo virgo eximiam pulchritudo; et percontor is quis augur consulo; ille peritus ars, *Regnum is portendo, respondeo; polliceorque*

herself as the companion of his life and hopes. So pleasant a condition seemed the principal happiness of a kingdom.

Historians say that Cyrus, king of Persia, who conquered the greater part of Asia, at last waged war against the Scythians, whose queen was called Tomyris; that his army was destroyed, himself slain, his head cut off, and thrown into a vessel full of blood.

The contest was dubious until Darius fled. Then followed a slaughter of the Persians. There were slain sixty one thousand foot, ten thousand horse, and forty thousand taken. Much gold and other treasure was found in the camp of the Persians.

Darius thinking himself indeed conquered, writes a third letter to Alexander, and gives him thanks that he had not conducted like an enemy toward his family. Then he offers him the greater part of his kingdom, as far as the river Euphrates, and his other daughter in marriage; for the other captives thirty thousand talents.

Caesar resolved to take Dumnorix with him, because he knew him to be desirous of

sui et vita et spes socia. Tam pulcher conditio primus regnum felicitas videor.

Auctor narro, Cyrus, rex Persia, qui pars major Asia domo, contra Scythia tandem bellum gero, qui regina appello Tomyris; exercitus is deleo, ipse occido, caput is abscindo, et in vas plenus sanguis conjicio.

Certamen anceps sum, quoad Darius fugio. Exinde caedes Persa sequor. Caedo pedes unus* et sexaginta mille, eques decem mille, capio quadraginta mille. In castra Persa multum aurum, caeterque opis invenio.

Darius, ratus sui vere victus, tertius epistola Alexander scribo, et gratia ago, quod nihil in suos hostilis facio. Offero deinde magnus pars regnum usque flumen Euphrates, et alter filia uxor; pro reliquis captivus, triginta mille talentum.

Caesar Dumnorix suicum duco constituo, quod is cupidus res nov-

* The learner will recollect that *unus* is not used in the plural, unless joined with a noun that wants the singular; therefore we say *unum* et sexaginta millia, *mille* being understood after the word *unum*.

change, fond of power, of great resolution, and of great authority among the Gauls; although he earnestly desired that he might be left in Gaul.

us, cupidus imperium, magnus animus, magnus inter Gallus auctoritas cognosco; ille autem omnis preces peto, ut in Gallia relinquo.

CHAP. X.

* Of, signifying *about*, or *concerning*, is made by *de*. For *from*, by *a*, *ab*, or *de*; for *out of* by *e*, or *ex*.

THAT of which we treat, which makes a man happy, is equal in all.

I speak of those whom fortune has rendered illustrious.

The Allobroges complained of the injuries of the Helvetii.

He enquired of the prisoners what the enemy designed to do.

All the columns were made of marble, and the altars of silver.

Pluto desired of Jupiter that he would give him Proserpine, the daughter of him and Ceres in marriage. Jupiter denied that Ceres would suffer her daughter to live in hell: but he bids him steal her while she gathered flowers on Mount Aetna. Afterward Ceres obtained leave of Jupiter that she should be with her alternately.

Alexander exhorts his soldiers to write to their friends.

Is de qui ago, qui homo facio beatus, sum aequalis in omnis.

Loquor de hic qui fortuna illustro.

Allobroges de injuria Helvetii queror.

Quaero a captivus quis hostis facio cogito.

Columna omnis e marmor, et altare ex argentum fio.

Pluto a Jupiter peto ut Proserpina, filia sui et Ceres, in matrimonium do. Jupiter nego Ceres patior filia suus in Tartarus vivo; sed jubeo rapio is dum flos in mons Aetna lego. Postea Ceres a Jupiter impetro ut ex pars suicum sum.

Alexander hortor miles ad suus scribo.

* In this sense it follows verbs of receiving, hearing, inquiring, learning, requesting, obtaining, &c.

He orders the packets of letters which they had prepared to be brought to him privately ; and disposes of all who had thought more hardly of him into one cohort.

Perdiccas pretends to desire the daughter of Antipater in marriage ; that he might more easily obtain from him recruits of young soldiers out of Macedonia.

Since I have made mention of Epire, a few words must be said of its origin. The first kingdom in that country was that of the Molossi. Afterward, Pyrrhus, the son of Achilles, being driven from his fathers kingdom, settled in these parts.

When the Helvetii were informed of Caesar's approach, they sent the most honourable men of their state ambassadors to him, of which embassy Numenius and Verodoctius held the first rank ; who said that they designed, without any injury, to march through that province ; because they had no other way.

When Annibal came to Antiochus, he was received as a gift of the Gods ; and such was the zeal of the kings mind, that he did not think so much of war, as of the rewards of victory.

Datus fascis epistola tacite ad sui defero jubeo, et in unus cohors is qui de sui durius opinor, contribuo.

Perdiccas fingo sui in matrimonium Antipater filia peto, quo faciliter ab is supplementum tiro ex Macedonia obtineo.

Quoniam de Epirus mentio facio, de is origio paucus narrandus sum. Molossi primus in is regio regnum sum. Postea Pyrrhus, Achilles filius, pulsus ex regnum paternus, in hic locus considero.

Ubi de Caesar adventus Helvetii certior factus sum, legatus ad is mitto nobilis civitas ; qui legatio Numelus et Verodoctius princeps locus teneo ; qui dico, sui volo, sine ullus maleficium, iter per provincia facio, propterea quod alius iter habeo nullus.

Cum Annibal ad Antiochus pervenio, velut Deus munus excipio ; tantusque sum animus rex ardor, ut non tam de bellum, quam de praemium victoria cogito.

CHAP. XI.

THE GENITIVE CASE GOVERNED BY VERBS.

1. Sum, signifying possession, property, or duty, governs the genitive.

Adam, R. 15. Smith, § 2. R. 8.

2. Misereor, miserescor, and satago, govern the genitive.

Adam, R. 16. Smith, § 2. R. 11.

ACCUSATIVE OR GENITIVE.

3. Recordor, memini, reminiscor, and obliviscor, govern the accusative or genitive.

Adam, R. 19. Smith, § 2. R. 10.

ACCUSATIVE AND GENITIVE.

4. Verbs of valuing, with an accusative, govern such genitives as these, magni, parvi, nihili, &c.

Adam, R. 24. Smith, R. 9. § 2.

THIS pen and this penknife
are my brother's.

It is the part of a fool to say,
I had not thought it.

The books, which you see,
were my cousin's; now they
are my brother's.

It is the part of man to err;
but of a fool to persist in error.

To contemn riches is the
part of a great and noble mind.

HIC penna et hic scal-
pellum sum frater meus.

Est stultus dico, Non
puto.

Liber, qui video, con-
sobrinus meus sum;
nunc sum frater.

Homo sum erro, insi-
piens vero persevero.

Divitiae contemno,
magnus et excelsus an-
imus sum.

NOTE. In this rule *officium*, *munus*, *opus*, *proprium*, or some other word is understood and is often expressed.

Meum, *tuum*, *suum*, *nostrum*, *vestrum* are excepted; as, *meum est fateri*.

sian gold, and the wealth of all the east as already their plunder; nor did they think of the war, and its dangers, but of riches.

If prudent judges of things esteem meadows and closes at a great rate, because that kind of possession can least be injured, how highly should virtue be esteemed, which can neither be taken away by force, nor by stealth?

A wise man values pleasure very little; but he values no possession more than virtue; because it is an ornament in prosperity, a comfort in adversity, and the fountain of all publick and private happiness.

After this a battle is fought. The Macedonians rush to the sword, with contempt of an enemy so often conquered by them. Alexander attempted the most dangerous things. Where he saw the thickest enemies fighting most desperately, there he always threw himself; and chose that the danger should be his own, and not his soldiers.

totus oriens opis, jam quasi suus praeda duco; nec bellum, periculumque, sed divitiae memin.

Si callidus res aestimator, pratum et area magnum aestimo, quod is genus possessio minime noceo possum; quantum sum virtus aestimandus, qui nec eripio, nec surripio possum?

Sapiens voluptas minimum facio; nullus vero possessio plusquam virtus aestimo; quia ornamentum sum in res secundus, solatium in adversus, et fons omnis publicus et privatus felicitas.

Post hic praelium committo. Macedo, in ferrum, cum contemptus toties a sui hostis victus, ruo. Alexander periculosus quisque aggreddior, et ubi confertus hostis acriter pugno conspicio, eo sui semper ingero; periculumque suus sum, non miles, volo.

4. Verbs of valuing are, *aestimo, existimo, duco, facio, habeo, pendo, puto, taxo*; also *sum* and *fio*, which govern the genitive of value, but do not take the accusative. The other genitives are, *tanti, quanti, pluris, minoris, maximi, minimi, plurimi*; also, *assis, nauci, flocci, pili, teruncii, hujus, pensi*. The substantives understood to the above adjectives are *pretii, aeris, ponderis, &c.*

Aestimo, instead of the genitive, has sometimes the ablative in these adjectives, *magno, permagno, parvo, nihilo, nonnihilo*; as, *Data magno aestimas, accepta parvo.*

CHAP. XII.

VERBS GOVERNING THE ACCUSATIVE AND GENITIVE.

Verbs of accusing, condemning, acquitting, and admonishing, govern the accusative of the person, and the genitive of the thing.

Adam, R. 23.

Smith, § 2. R. 12.

I CONDEMN myself of idleness.

He was acquitted of the crime of which he was accused.

Adversity reminds men of religion.

He was condemned for murder.

Sickness ought to remind you of death.

CONDEMNO ego ipse inertia.

Absolvo crimen qui accuso.

Res adversus admo-
neo homo religio.

Damno caedes.

Morbus debeo moneo
tu mors.

He who accuses another of a crime, ought to look well to himself; for it is the part of a fool to accuse another of a fault of which he himself is guilty.

Qui alter incuso pro-
brum, sui ipse intueor
debeo; sum enim stul-
tus alter accuso pecca-
tum qui ipse sum con-
sciens.

Verbs of accusing are, *accuso*, *ago*, *appello*, *arcesso*, *anquiro*, *arguo*, *incuso*, *insimulo*, *interrogo*, *postulo*, *alligo*, *astringo*, *defero*, *compello*.

Verbs of condemning are, *damno*, *condemno*, *infamo*, *noto*.

Verbs of acquitting are, *absolvo*, *libero*, *purgo*.

Verbs of admonishing are, *moneo*, *admoneo*, *commoneo*, *com-monefacio*.

Verbs of accusing, condemning and acquitting, instead of the genitive sometimes take the ablative, with or without the preposition; as, *Eum de vi condemnavit*. Cic. *Consulem suspitione absolvere*. Liv. *Accuso*, *incuso*, *insimulo*, sometimes take two accusatives; as, *si id me non accusas*, Plaut. Verbs of admonishing sometimes take the ablative with the preposition *de*, sometimes they govern two accusatives; as, *Eos hoc moneo*. Cic.

The deputies accused this man of extortion; the senate neither acquitted him of the wrong nor accused him.

When the army of the thirty Tyrants, of which the greater part were Athenians, fled, Thrasybulus called out, and reminded them of their relations, the laws, their common religious rites, and their ancient fellowship in so many wars.

He who is accused of a crime, or who is called in question concerning any thing, is called *Reus*; but he who is accused of a fault, is not, therefore, in fault; nor ought he to be considered guilty of a crime until it be proved.

Alexander, in his passage, reminded the Thessalians of the benefits of his father Philip, and of his mother's alliance, from the family of the Æacidae. The Thessalians heard these things gladly, and made him commander in chief of the nation.

While these things were doing in the east, in Greece the Athenians and Aetolians carried on the war with all their strength. The cause of the war was, that, having returned from India, Alexander had written letters into Greece, by which all the exiles were restored, except those who had been condemned for murder.

Caesar informs his soldiers, who were angry that the enemy could endure their sight,

Legatus hic homo repetundae postulo; senatus necliberois culpa; neque arguo.

Cum exercitus triginta Tyrannus, ex qui magnus pars Atheniensis sum, fugio, Thrasybulus exclamo, admono is cognatio, lex, sacer communis, tum vetustus per tot bellum commilitium.

Qui accuso facinus, aut qui de re aliquis postulo, voco *Reus*; sed qui de culpa accuso, non sum ideo in culpa, nec debeo existimo conscius crimen, donec probo.

Alexander, in transitu, admono Thessalus beneficium Philippus pater, maternusque suus, ab Æacidæ gens, necessitudo. Cupide hic Thessalus audio, et is dux universus gens creo.

Dum hic oriens ago, in Graecia Atheniensis et Aetolus bellum summus vis instruo. Causa bellum sum, quod, reversus ab India, Alexander epistola in Graecia scribo, qui exul omnis, praeter cædes damnatus, restituo.

Caesar indignans miles quod conspectus suus hostes fero possum,

at so small a distance, how many brave mens' lives the victory must necessarily cost; whom when he saw so resolute, that they declined no danger, for his honor; that he ought to be considered guilty of the greatest injustice, if their lives were not dearer to him than his own safety.

tantulus spatium interpositus, edoceo, quot vir fortis mors necesse sum victoria consto; quicum sic animus paratus, ut nullus, pro suus laus, periculum recuso; summus iniquitas sui condemnno debeo, nisi is vita suus salus habeo carus.

CHAP. XIII.

IMPERSONAL VERBS.

Impersonal verbs govern the dative.

Adam, R. 29.

Smith, § 3. R. 13.

NO man is allowed to sin.

It is evident to me that God governs the world.

They intreat that they may be permitted to spend their lives in exile.

It was manifest to all that this man aimed at the sovereignty.

It is conducive to health to live according to nature, and it is proper for us so to live.

In an easy cause any man may be eloquent.

The more indulgence is shewn to a boy, the more corrupt will be his mind.

NEMO pecco licet.

Constat ego, Deus mundus gubernano.

Peto ut ille licet aetas ago in exilium.

Omnis apparet, hic homo affecto imperium.

Conducit salus vivo e natura, et ego ita vivo expedit.

In causa facilis quis licet sum disertus.

Quo plus indulgetur puer, eo corruptus is animus sum.

The verbs belonging to this rule are, *accidit, contingit, evenit, conducit, expedit, libet, licet, placet, displicet, vacat, restat, praestat, liquet, dolet, nocet, apparet, sufficit, &c.*: these with the dative, have often the infinitive after them. The dative is often suppressed; as, *Faciat quod libet, i. e. sibi*.

Verbs which in the active govern the dative only, are used impersonally in the passive, and govern the dative; as, *Favetur mihi*, I am favoured.

Refert and interest require the genitive ; but mea, tua, sua, nostra, and vestra, after interest and refert, are put in the accusative plural, or, as some consider it, the ablative singular.

Adam, R. 29. Ex. 1.

Smith, § 2. R. 13, 14.

It concerns all to practice virtue.

It is of great importance with whom we associate.

It concerns the publick that youth be well educated.

It concerns you not to believe rashly.

It concerns^{me} me, it concerns you and the publick, that you act with firmness.

It becomes you to study diligently, if you wish to be learned.

Caesar used to say, that it did not so much concern him as the state, that he should be safe.

Refert omnis colo virtus.

Magnus refert quicum vivo.

Interest respublica juvenus probe instituo.

Tuus interest ut non temere credo.

Refert meus, tuus refert, et respublica, ut fortiter ago.

Tuus interest studeo diligenter, si volo sum doctus.

Caesar dico soleo, non tam suus quam respublica interest, uti salvus sum.

Miseret, poenitet, pudet, taedet, and piget, govern an accusative with the genitive.

Adam, R. 29. Ex. 2.

Smith, § 2. R. 15.

Most men are dissatisfied with their condition. I pity my country.

Plerique poenitet sors suus. Miseret ego patria.

Refert and interest, in addition to other genitives, admit also of these, tanti, quanti, magni, permagni, parvi; pluris; as, *Magni interest mea una nos esse.*—Cic.

The infinitive sometimes supplies the place of the genitive; as, *Poenitet me peccasse*, instead of *poenitet me peccati*. *Taedet me vivere*, for *taedet me vitae*.

The accusative of the person is often suppressed; as, *scelerum si poenitet*; i. e. *nos.*—Hor.

I am ashamed of my fault.
I am ashamed of mankind.

If you repent and are ashamed of your fault, you will take care not to do any such thing hereafter.

This life has so much trouble, that I am almost weary of it.

*Pudet ego culpa ;
humanus genus ego pudet.*

*Si poenitet ac pudet
tu peccatum tuus, ca-
veo ne quis talis posthac
committo.*

*Haec vita habeo tan-
tum molestia, ut piget
ego propemodum ille.*

Decet, delectat, juvat, and oportet, govern an accusative with the infinitive.

Adam, R. 29. Ex. 3.

Smith, § 4. R. 7.

I delight to study. It be-
comes young men to be modest.

It will be pleasant to recol-
lect these things hereafter.

A shepherd ought to feed
his sheep.

It is pleasant to advance
through dangers to glory. Of
evils we ought to choose the
least.

*Delectat ego studeo.
Adolescens verecundus
sum decet.*

Hic olim meminijuvat.

*Pastor pasco oportet
ovis.*

*Juvat per periculum
eo ad decus. Ex ma-
lum parvus oportet nos
eligo.*

Sulpicius, after he had ob-
tained the highest honours,
enacted many destructive laws,
as though he regretted and
were weary of his former vir-
tues.

Almighty God is able, if he
please, to disjoint all the parts
of this most beautiful world.

*Sulpicius, cum mag-
nus dignitas quaero,
multus lex fero perni-
ciosus ; quasi piget ac
taedet is pristinus virtus.*

*Deus omnipotens pos-
sum, si placet is, omnis
pars hic pulcher mun-
dus divello.*

Decet, for the accusative sometimes has the dative ; as, *Ita nobis decet*. Ter. Oportet is elegantly joined with the subjunctive, *ut* being understood ; as, *Sibi quisque consulat oportet*.—Cic.

Many verbs are used both personally, and impersonally ; as, *Doleo*, or *dolet mihi id factum esse*. *Ipse sui miseret*. Lucr. *Nonne haec te pudet*. Ter, *Parvum parva decent*.

When Lysimachus ordered Theodorus to be crucified,—It does not at all concern me, says Theodorus, whether I rot beneath or above the ground.

One thing I pray, that you would suffer me to die among you; for it concerns not Antigonus, how, or where I fall.

After the mind of Alexander was composed, and consideration had succeeded in the place of passion, considering first the person of the slain, then the cause for which he had slain him, he began to repent of the act.

Whom, says the consul Quinctius have the dastardly enemy despised? us, the consuls, or you, Romans? If the fault be in us, take away our power, and if that be insufficient, punish us. If it be in you, may none of the Gods or men punish your faults; may you only repent of them.

The dissension of the orders is the bane of this city; while you are weary of the patrician, we of the plebeian magistrates. What do you intend? You desired tribunes of the people; for the sake of peace we granted them: you demanded decemvirs; we suffered them to be made: you were dissatisfied with the decemvirs, we compelled them to resign their offices.

Cum Lysimachus Theodorus ago in crux jubeo; Nihil refert meus, inquam Theodorus, inferne an sublime putresco.

Unus oro, ut ego morior inter tu sino; nam neque interest Antigonus, quemadmodum, aut ubi cado.

Postquam Alexander animus conquiesco, et in ira locus succedo aestimatio, modo persona occisus, modo causa propter qui occido, considerans, pigeo is factum caepit.

Quis, inquam consul Quinctius, ignavus hostis contemno; ego consul, an tu Quirites? Si culpa in ego sum, aufero imperium, et si is parum sum, insuper pena expeto. Si in tu, nemo Deus nec homo sum, qui vester punio peccatum; tumet tantum is poenitet.

Discordia ordo sum venenum urbis hic; dum taedet tu patricius, ego plebeius magistratus. Quis volo? Tribunus plebs concupio, concordia causa concedo: Decemvir desidero; creor patior; decemvir tu taedet; cogo abdicco magistratus.

He deserves punishment who is not ashamed of his fault; but he who repents and is ashamed of his fault is almost innocent: and will be cautious lest he commit any such in future.

How is it, Hanno? do you even now repent the war undertaken against the Romans? direct Annibal to be delivered up; forbid thanks to be rendered to the immortal gods in so great prosperity.

Mereor poena qui non pudet peccatum; sed qui poenitet et pudet peccatum, sum pene innocens: et caveo ne quis talis denuo committo.

Quis sum, Hanno? etiam nunc tu poenitet susceptus adversus Romanus bellum? jubeo dedo Annibal: veto in tam prosper res gratia Deus immortalis ago.

CHAP. XIV.

Adjectives signifying profit or disprofit, likeness or unlikeness, &c. govern the dative.

Adam, R. 12.

Smith, § 3. R. 1.

2. Verbals in *bilis* and *dus* govern the dative.

3. The person or thing *to* or *for whom* or *which*, any thing is, or is done, is the dative after a verb.

Adam, R. 17.

Smith, § 3. R. 3.

4. *Sum* and its compounds (except *possum*) govern the dative.

5. *Est* for *habeo*, governs the dative, of a person.

6. *Sum*, for *affero*, governs two datives, the one of a person, and the other of a thing.

Adam, R. 22.

Smith, § 3. R. 10.

Nothing is so like death as sleep.

Is there any thing so much like insanity as anger?

Nil sum mors tam similis, quam somnus.

An sum quisquam insania tam similis, quam ira?

There is something resembling reason in brute animals.

Nothing is more useful to men than the study of liberal science.

The stars are convenient to mariners.

Dew on the tender grass is refreshing to the flocks, and sleep is sweet to the weary traveller.

May fortune be ever propitious to you. The wind is destructive to trees, and showers to the ripe fruit.

No time shall prove me unequal to such illustrious enterprises.

Death is common to all men.

Be just to all, benevolent to all; familiar with few, merciful to your enemies, and unjust to no one: thus you will be dear to all, and hateful to none.

The three remaining pyramids, situate on a hill, were conspicuous to mariners, and open to the view of all.

The places next to our sea are very fertile; but the places nearer to the scorching heats are more barren.

The morning is friendly to the muses. A city placed on the sea shore is convenient for trade, but without walls it will be exposed to enemies.

Nothing is difficult to a brave man: to him no situation is dangerous, no sea impassable.

Sum quidam mens similis in brutus animal.

Nihil sum utilis homo, quam studium bonus literae.

Stella sum nauta commodus.

Ros in tener gramen sum gratum pecus, et somnus sum fessus viator dulcis.

Fortuna sum tu semper benignus. Tristis ventus arbor, maturus fruges imber.

Ego nullus dies tam fortis ausum dissimilis arguo.

Mors sum omnis communis.

Sum tu aequus omnis, benevolus cunctus, paucus familiaris, hostis mitis, et iniquus nemo; sic sum omnis carus, et odiosus nullus.

Tres reliquas pyramis, in mons situs, sum conspicuus navigans, et omnis apertus.

Locus noster mare proximus sum ferax; sed locus ardor propior, sum magis sterilis.

Aurora musa amicus: urbs in littus situs, sum aptus commercium: sed sine murus hostis obvius sum.

Nihil fortis vir sum arduus: is nullus locus sum periculosus, nullus mare invius.

Nature is ever consistent with itself: the nations bordering on Aethiopia, are inferior to none of the neighbouring nations.

The path of death is once to be trodden by all.

Death is terrible to those, with whose life all things are extinguished.

We are not born for ourselves alone.

May prosperity be continued to you.

The sun shines even upon the wicked.

The term of life is appointed to every man.

The field of honour and glory is open to all.

This trouble will benefit you hereafter.

Here, counsel not only failed me, but was even injurious.

The avaricious man wants what he possesses as well as what he does not possess.

The death of P. Clodius was not only of no advantage, but was even a disadvantage to Milo.

Augustus had a ready and flowing eloquence.

We have mellow apples, soft chesnuts, and plenty of cheese.

Eloquence at that time had honour.

Natura sum semper sui concors: gens Aethiopia confinis sum nullus finitimus secundus.

2. Semel omnis calcandus sum via lethum.

Mors terribilis sum is, qui cum vita omnis extinguo.

3. Non ego solum nascor.

Prosper tu maneo fortuna.

Sol luceo etiam sceleratus.

Sto suus quisque dies.

Pateo omnis honos et gloria campus.

4 Dolor hic tu prosum olim.

Hic, ego consilium non modo desum, sed etiam obsum.

Tam desum avarus qui habeo, quam qui non habeo.

Non modo nihil prosum, sed obsum etiam Publius Clodius, mors Milo.

5 Augustus sum promptus ac profluens eloquentia.

Sum ego mitis pomum, mollis castanea, et pressus copia lac.

Jam tum sum honos eloquentia.

I had now no business with him.

The sea brings destruction to the adventurous mariner.

The vine is an ornament to the trees, grapes, to the vines.

Aspacious house often brings disgrace to its possessor.

Jam nihil ego sum cum ille.

6. Exitium sum avidus mare nauta.

Vitis arbor decus sum, vitis uva.

Domus amplius saepe dominus fio dedecus.

That appears to me to be the virtue of a very excellent man, which is beneficial to others; but to himself attended with labour and danger; or at least disinterested.

Nor was fortune more favorable to the flying Gauls; but continual showers and snow congealed with frost, famine and fatigue, destroyed the wretched remains of the unhappy war.

After the king's death, the Alexandrians send ambassadors to the Romans, intreating them to undertake the guardianship of the child, and to defend the kingdom of Egypt, which they said, that Philip and Antiochus had already divided between them. This embassy was acceptable to the Romans.

When Philip entered upon the government, all had great expectations of him; both on account of his abilities, which promised a great man; and because of the ancient oracles of Macedonia, which had foretold that the state of Macedo-

Is ego virtus sum video praestans vir, qui sum fructuosus alius, ipse autem laboriosus aut periculosus, aut certe gratuitus.

Nec Gallus fugiens fortuna commodus sum; siquidem assiduus imber, et gelu, nix concretus, et fames et lassitudo, miser infelix bellum reliquiae obtero.

Post mors rex, legatus Alexandrini ad Romanus mitto, orans ut tutela pupillus suscipio; tueorque regnum Aegyptus, quis jam Philippus et Antiochus inter se divido, dico. Gratus legatio Romanus sum.

Philippus, ut sum ingressus imperium, magnus de ille spes omnis sum, et propter ipse ingenium qui magnus spondeo vir; et propter vetus Macedonia fatum, qui cano, unus ex A-

nia would be very flourishing in the reign of one of the sons of Amyntas.

Acilius, the Roman consul, who had been sent to this war, provided forces, arms, and other things necessary for the war, with the utmost attention: nor was the event of the war any other than the preparations of each party had been.

Nor did the friends of Alexander, without reason, expect his kingdom, for they were *men* of such valour and dignity, that you would have thought them all kings. Never would they have found any equal to themselves, if they had not clashed among themselves: and Macedonia would have had many Alexanders, instead of one, had not fortune armed them for their mutual destruction.

The Macedonians had continual contests with the Thracians and Illyrians. The Illyrians, despising the infancy of the king, invaded the Macedonians, who, being routed, bringing out their king in his cradle, and placing him behind the army, renewed the war more eagerly. They defeated the Illyrians with great slaughter, and manifested, that in the former battle, a king, and not valour, was wanting to the Macedonians.

After this, Alexander orders himself not to be saluted but adored. The most obsti-

myntas filius regnans, florens sum Macedonia status.

Acilius, Romanus consul, qui ad hic bellum mitto, copia, arma, caeterque bellum necessarius, summus industria paro: nec alius sum exitus bellum quam apparatus uterque pars sum.

Sed nec amicus Alexander frustra regnum specto; nam is virtus ac veneratio sum, ut singulus rex puto. Nunquam sui reperio par, si non intersui concurro; multusque Macedonia, pro unus, Alexander habeo, nisi fortuna is in mutus perniciēs armo.

Macedo assiduus certamen cum Thrax et Illyrius sum. Illyrius, infantia rex contemnens, Macedo aggredior, qui, pulsus, rex suus in cunae prolatus, et pone acies positus, acriter certamen repeto. Magnus caedes Illyrius fundō, ostendoque prior praelium rex Macedo, non virtus, desum.

Deinde Alexander non saluto, sed adoro, sui jubeo. Acer inter

nate of the opposers was Callisthenes ; which thing was the ruin of him and of many great men of the Macedonians ; for they were all put to death under pretence of a plot.

If every thing be happy, to which nothing is wanting, and which is perfect and complete in its kind ; and if that be the characteristic of virtue, surely all who are possessed of virtue are happy.

recusans Callisthenes sum ; qui res et ille et multus princeps Macedo exitium sum : siquidem sub species insidiae omnis interficio.

Si omnis beatus sum, qui nihil desum, et qui in suus genus expletus et cumulatus sum, isque virtus sum proprius, certe omnis virtus compos beatus sum.

NOTES.

§ 1. Adjectives of *profit* or *disprofit* ; are Benignus, bonus, commodus, felix, fructuosus, prosper, saluber ;—calamitosus, damnosus, dirus, exitiosus, funestus, incommodus, malus, noxius, perniciosus, pestifer. *Likeness* or *unlikeness* ;—Similis, acmulus, dissimilis, absonus, alienus, diversus, discolor.

Pleasure or *pain* ;—acceptus, dulcis, gratus, gratiosus, jucundus, laetus, suavis ;—acerbus, amarus, insuavis, injucundus, ingratus, molestus, tristis.

Friendship or *hatred* ;—aequus, amicus, benevolus, blandus, carus, deditus, fidus, fidelis, lenis, mitis, propitius ;—adversus, asper, crudelis, contrarius, infensus, infestus, infidus, immitis, inimicus, iniquus, invisus, invidus ; iratus, odiosus, suspectus.

Clearness or *obscurity* ;—apertus, certus, compertus, conspicuus, manifestus, notus, perspicuus ;—ambiguus, dubius, ignotus, incertus, obscurus.

Nearness ;—finitimus, propior, proximus, propinquus, socius, vicinus.

Fitness or *unfitness* ;—appositus, aptus, accommodatus, conveniens, habilis, idoneus, opportunus ;—ineptus, inhabilis, importunus, inconveniens.

Ease or *difficulty* ;—Facilis, levis, obviu, perviu ;—difficilis, arduus, gravis, laboriosus, periculosus, inviu.

Propensity or *readiness* ;—Pronus, proclivis, propensus, promptus, paratus.

Equality or *inequality* ;—aequalis, aequaevus, par, compar ;—inequalis, impar, dispar, discors.

Several adjectives, *compounded with con* ;—cognatus, concolor, concors, confinis, congruus, consanguineus, consentaneus, conspuous, contiguus, continuus.

■ The following adjectives have sometimes the *genitive* after them ;—Affinis, similis, communis, par, proprius, finitimus, fidus, conterminus, superstes, conscius, aequalis, contrarius, and adversus. Adjectives of usefulness or fitness have sometimes the *accusative* with a preposition ; as, utilis ad rem.

CHAP. XV.

1. Verbs govern the dative which signify, to please, profit or hurt, to favour or assist or the contrary; to command and obey, to serve and resist, to threaten and be angry, and to trust.

Adam, Rule 17.

2. Verbs compounded with *satis*, *bene*, and *male*; also

3. Many verbs compounded with *ad*, *ante*, *con*, *in*, *inter*, *ob*, *post*, *prae*, *sub*, and *super* govern the dative.

Adam, R. 17. Obs.

Smith, § 3. R. 4. 6. 7.

4. Transitive verbs compounded with the above prepositions, *prae*, *ad*, &c. govern the accusative and dative.

So any active verb may govern the accusative and dative, when together with the object of the action we express the person or thing in relation to which it is exerted.

HE injures the good, who spares the bad.

One ungrateful man hurts all the miserable.

BONUS noceo, quisquis parco malus.

Ingratus unus miser omnis noceo.

Some adjectives signifying affection of the mind, are construed with the preposition *in* and the accusative; as, *pius in parentes*; *injuriosus in aliquem*, some either with the dative, or with the accusative and the preposition; as, *benignus, molestus alicui*, or, *in aliquem*.

Adjectives of motion and tendency to a thing have usually the accusative with *ad* or *in*, seldom the dative.

§ 2. Verbals in *du* are often construed with the preposition *a*, and the ablative; as, *Deus est colendus a nobis*. Cic. Perfect participles are usually so; as, *more Crassi est a multis defleta*. Cic. *a te invitatus*.

§ 6. Some other words sometimes govern two datives; as, *ferre, do, duco, habeo, tribuo, verito*, &c.

Instead of the dative of the thing the nominative is sometimes used; as, *Idem amor exitium pecori est, pecorisque magistro*. Virg.

To those who are prepared it is always injurious to delay.

The wicked favour the wicked, and the good favour the good.

Wise men command their passions, which others obey.

Yield not to misfortunes, but, on the contrary, meet them with the more fortitude.

He threatens many who does wrong to one.

It is the part of a mad man to be angry with dumb animals.

Men trust their eyes, rather than their ears.

Let no one trust too much to prosperity.

But we, brave men, think that we satisfy the claims of the publick, if we avoid the fury and the weapons of this wretch.

I will bless those who bless thee, and I will curse those who curse thee.

It is honourable to promote the interests of the commonwealth.

Take care lest you hastily assent to things unknown.

Favour our daring efforts.

A sword is not safely trusted to an angry man.

Virtue, which is always consistent with itself, excels all other things.

They vie with each other in insulting the captive.

God is in the midst of our thoughts:

Paratus, semper noceo differo.

Improbis faveo improbus, et bonus faveo bonus.

Sapiens impero cupiditas, qui alius servio.

Ne cedo malum, sed contra audens eo.

Multus minor, unus qui facio injuria.

Demens sum irascor mutus animal.

Homo amplius oculus, quam auris, credo.

Nemo res secundus nimium confido.

2. Ego autem, vir fortis, satisfacio respublica video, si iste furor et telum vito.

Benedico benedicens, et maledico maledicens tu.

Pulcher sum benefacio respublica.

3. Caveo ne incognitus temere assentior.

Audax annuo coeptum.

Ferrum male committitur iratus.

Virtus, qui sui semper consono, omnis alius res antecello.

Certo illudo captus.

Deus intervenio cogitatio medius.

We do not easily resist the allurements of pleasure.

Resist the beginnings; meet the approaching disease.

A good reputation excels riches.

Mercury is said to preside over gain.

I learn to help the unfortunate.

Nothing flourishes permanently; age succeeds to age.

He came upon the enemies unawares.

It is the part of a wise man to prefer virtue to pleasure.

We ought to prefer publick good to private, and eternal interests to temporal.

Fame delights to add false things to true.

Thus I was accustomed to compare great things with small.

It is impious to make war upon ones own country.

It is not the part of a brave man to expose himself to danger without necessity.

Yet I postponed my serious business to their sport.

Prefer virtue to riches, friendship to money, and profitable things to pleasant.

He gives a benefit twice to a poor man who gives speedily.

You tell a story to a deaf man.

He has taken away my estate, and now desires to take my life from me.

Forgive others many things, yourself nothing.

Blanditiae voluptas non facile obsisto.

Principium obsto : veniens occurro morbus.

Existimatio bonus praesto divitiae.

Mercurius lucrum praesideo dico.

Miser succurre disce.

Nihil semper floreo ; aetas succedo aetas.

Supervenio hostis inopinans.

4. Sum sapiens praepono virtus voluptas.

Oportet privatus utilitas publicus, mortalis aeternus antefero.

Fama gaudeo addo falsus verus.

Sic parvus magnus compono soleo.

Sum nefarius infero bellum patria.

Non sum vir magnanimus sui offero periculum sine causa.

Posthabeo tamen ille meus serius ludus.

Virtus praefero divitiae, amicitia, pecunia, et utilis jucundus.

Inops beneficium bis do, qui do celeriter.

Fabula surdus narro.

Eripio bonum, et nunc vita ego eripio gestio.

Ignosco alius multus, tu nihil.

It is the part of a wise man to please God, to profit mankind, to govern his passions, and to injure no one. God has commanded us to obey our parents, to resist vicious pleasures, and to oppose depraved customs.

The people, thus deceived, yielded to him the sovereignty; and while they are angry at the power of the senate, deliver themselves, with their wives and children, into the slavery of a tyrannical government. Wherefore Clearchus seizes sixty senators, puts them in chains, and threatens them all with death.

Marcus Aemilius, a tribune of the soldiers, who was left for the defence of the camp, orders his soldiers to arm themselves, and to advance without the rampart; to threaten the deserters, "that they should be put to death unless they returned to the battle, and that they should find their own camp more dangerous than that of the enemy.

He commends their perpetual loyalty, as well to himself, as to their former kings: he recounts his kindnesses to them; that he had never treated them as a conquered people, but as companions of his victory; now, too, he says that he would trust the guard of his person, not to the Macedonians only, but also to them.

Sum sapiens placeo Deus, homo prosum, cupiditas suus impero, parco victus, nemo noceo. Deus ego prae-cipio obedio parens, vitiosus voluptas repugno, et pravus mos adversor.

Plebs, ita deceptus, summus ad is imperium defero; et dum senatus potentia irascor, in servitus se tyrannicus dominatio, cum conjux et liber trado. Igitur Clearchus sexaginta senator comprehensus in vinculum compingo, et omnis mors minor.

Marcus Aemilius tribunus miles, ad tutela castra relictus, armo sui miles suus, et extra vallus progredior, jubeo; fugiens minor, morturus, nisi in praetium revertor, infestusque suus, quam hostis castra inventurus.

Laudo perpetuus ille, tum in sui, tum in pristinus rex, fides: suus in ille beneficium commemoro; ut nunquam quasi victus, sed veluti victoria socius, habeo; nunc quoque, aio, custodia corpus sui, non Macedo tantum, verum et ille sui crediturus.

When the empire of the east was transferred from the Medes to the Persians, the Parthians, as a tribe without distinction, were the prey of the victors : at last they became subject to the Macedonians ; that it may seem wonderful to any one, that they have arrived at so great felicity, that they *now* rule those nations, under whose power, they were a mere herd of slaves.

Nothing was difficult to persuade those who were resolved to die : they take arms, and six hundred men break into a camp of five hundred thousand, and make directly for the king's tent. Thence they wander victorious through all the camp, slay, and destroy all *around them*, as men who knew that they fought not for victory, but to avenge their death.

There were great contests between the nobility and the commons : for the same distemper had attacked all the cities of Italy, that the people dissented from the nobility : the senate favoured the Romans ; the commons the Carthaginians.

They declared that they had been sent by Annibal to Hieronymus as a friend and ally ; that they had obeyed his command ; that they now wished to return to Annibal ; but since the way was unsafe, they requested that they would give

Cum imperium oriens a Medus ad Persa transfero, Parthus, veluti vulgus sine nomen, praeda victor sum : postremo Macedo servio ; ut quivis mirus videor, ad tantus is felicitas proveho, ut impero gens, sub qui imperium, veluti servilis vulgus sum.

Nihil sum difficilis persuadeo. persuasus morior ; arma capio, et sexcenti vir castra quingenti mille irrumpo, statimque rex praetorium peto. Per omnis castra deinde victor vago, caedo, sternoque omnis, ut qui scio se pugno non ob victoria, sed in mors ultio.

Magnus sum certamen inter princeps et plebs ; nam idem morbus omnis civitas Italia invado, ut plebs dissentio ab optimates : senatus Romanus faveo, plebs Poenus.

Ab Annibal sui mitto praedico ad Hieronymus, tanquam amicus, et socius ; pareo is imperium ; volo ad Annibal redeo ; caeterum cum iter tutus non sum, peto ut praesidium do

them a guard by which they | aliquis, qui in Italia per-
might be conducted to Italy. | duco.

NOTES.

§ 1. Verbs signifying to *profit* or *hurt*; are proficio, prosum, placeo, commodo, prospicio, caveo, metuo, timeo, consulo; so no, ceo, officio, incommodo, displiceo, insidior.

To *favour* or *assist* and the *contrary*, faveo, gratulor, gratificor, ignosco, indulgeo, pareo, adulator, plaudo, blandior, lenocinor, palpior, assentor, auxilior, adminiculator, subvenio, succurro, patrocinor, medeor, medicor, opitulator, derogo, detraho, invideo, aemulor.

To *command* and *obey*; *serve* and *resist*; impero, praecipio, mando, moderor, pareo, ausculto, obedio, obsequor, obtempero, morigeror, obsecundo, famulor, servio, inservio, ministro, ancillor, repugno, obsto, reluctor, renitor, resisto, adversor.

To *threaten* and to *be angry*; minor, comminor, interminor, irascor, succenseo. To *trust*; fido, confido, credo, diffido.

§ 2. The verbs governed by this rule are, satisfacio, satiso, benefacio, benedico, benevolo, malefacio, maledico.

§ 3. These verbs governing the dative; are, accedo, accresco, accumbo, acquiesco, adno, adnato, adequito, adhaereo, adsto, adstipulor, advolvor, affulgeo, allabor, allaboro, annuo, appareo, applaudo, appropinquo, arrideo, aspiro, assentior, assideo, assisto, assuesco, assurgo. Antecello, anteeo, antesto, anteverto, coliludo, concino, consono, convivo. Incumbo, indormio, indubito, inhio, ingemisco, inhaereo, insideo, insidior, insto, insisto, insudo, insulto, invigilo, illachrymo, illudo, immineo, immorior, immorer, impendeo.

Intervenio, intermico, intercedo, intercido, interjaceo.

Obrepo, obluotor, obtreco, obstrepo, obmurmuro, occumbor, occurro, occurso, obsto, obsisto, obvenio.

Praecedo, praecurro, praece, praesideo, praeluceo, praeniteo, praesto, praevalleo, praevertor.

Succedo, succumbo, sufficio, suffragor, subcreasco, suboleo, subjaceo, subrepo. Supervenio, supercurro, supersto.

CHAP. XVI.

CASE ABSOLUTE; CAUSE, MANNER, &c.; PRICE.

1. A substantive and a participle are put in the ablative, when their case depends on no other word.

Adam, R. 62.

Smith, § 6. R. 4.

2. The cause, manner, and instrument, are put in the ablative.

Adam, R. 49.

Smith, § 5. R. 1.

3. The price of a thing is put in the ablative.
(*Tanti, quanti, pluris and minoris* are excepted.)

Adam, R. 48.

Smith, § 5. R. 6.

THE cause being removed, the effect is removed.

In spite of envy the just man shall flourish.

Laying aside diversion, let us attend to serious things.

Benevolence being taken away, all pleasure is removed from life.

Men are captivated by pleasure, as fishes (*are taken*) with a hook.

We are deceived by the semblance of honesty.

The world is governed by the providence of God.

We are all attracted by the love of praise.

Both the body and mind are enervated by sloth.

By concord small things increase, by discord the greatest are destroyed.

SUBLATUS causa, tollō effectus,

Indignans invidia, floreo justus.

Amotus quaero serius ludus.

Benevolentia sublatus, omnis sum sublatus e vita jucunditas.

2. Voluptas capio homo, ut hamus piscis.

Decipio species rectus.

Mundus administro providentia Deus.

Traho omnis laus studium.

Desidia corpus animusque corrumpo.

Concordia res parvus cresco, discordia magnus dilabor.

Justice ought neither to be influenced by favour, nor violated by force, nor corrupted by money.

Fire, supported by the wind, by wind is extinguished. The gentle breeze cherishes the flame; the powerful destroys it.

Isocrates sold one oration for twenty talents.

I bought the book, which I gave you, for ten pence.

Life is not to be purchased at every price.

Pleasure bought with pain, is injurious.

I give thanks to age, it does not cost me much.

That which is not necessary is dear at a penny.

Merchants use to sell their goods at as high a rate as possible.

They never considered how much their pleasures cost them.

Those things please the more which are bought at a dearer rate.

The fisherman may sometimes be bought for less than his fish.

Nothing costs a father less than his son.

Jus neque inflecto gratia, neque perfringo potentia, neque adultero pecunia debeo.

Nutritus ventus, ventus restinguo ignis. Lenis alo flamma, grandis aura necat.

3. Isocrates vendo unus oratio viginti talentum.

Emo liber, qui do tu, den. as.

Vita non sum omnis pretium emendus.

Voluptas, emptus dolor, noceo.

Gratia ago senectus, non consto ego magnus.

Qui non opus sum, sum carus as.

Mercator res suas vendo soleo tantus quantus possum.

Non unquam reputo quantus suus gaudium consto.

Magis ille juvo, qui plus emo.

Piscator interdum possum emo minor quam piscis.

Res nullus minor consto pater quam filius.

This thing being proposed to a council, when he found that all were of the same opinion, he appoints the next day for the battle.

Hic res ad consilium delatus, cum cognosco omnissentio idem, proximus dies pugna constituo.

Having drawn out his forces at break of day, and having formed them in two lines, he waited to see what measures the enemy would take.

Nero committed many parricides; having put to death his brother, wife, and mother, he sets fire to the city of Rome.

There is nothing that is wrought by human art, which is not at length brought to decay, either by the violence of men, or by time the destroyer of all things.

The first battle was in the plains of Adrastia. In the army of the Persians were six hundred thousand men, who, being overcome, no less by the art of Alexander, than by the valour of the Macedonians, betook themselves to flight.

Having taken the cup, in the midst of his draught he suddenly groaned as if pierced with a spear; and being carried from the feast almost lifeless, he was so tortured with pain that he called for his sword for relief.

I have Virgil, with notes Variorum, which cost me five shillings; I have also Cicero's select orations, with notes for the use of the Dauphin, which I bought for four shillings.

Then he enters upon the Persian war begun by his father, during his preparation for which he is informed that the

Productus copia primus lux, et duplex acies institutus, qui consilium hostis capio, expecto.

Nero multus parricidium committo; frater, uxor, et mater interfectus, urbs Roma incenda.

Nihil sum qui sum, manus humanus laboratus, qui non aliquando ad interitus redigo, vel injuria homo, vel ipse confectrix omnis, vetustas.

Primus congressio in campus Adrastia sum. In acies Persa sexcenti mille sum, qui, non minus ars Alexander, quam virtus Macedo superatus, tergum verto.

Acceptus poculum, medius potio, repente, veluti telum confixus, ingemisco; elatusque e convivium semianimis, tantus dolor crucio, ut ferrum in remedium posco.

Sum ego Virgilius, cum nota Varii, qui ego consto quinque solidus: habeo etiam Cicero selectus oratio, cum nota in usus Delphinus, qui emo quatuor solidus.

Inchoatus deinde a pater Persicus bellum aggredior, in qui apparatus occupatus fio cer-

Thebans and Athenians had revolted from him to the Persians; and that the author of the revolt was Demosthenes the orator, *who had been bribed with a great sum of gold.*

Afterwards Alexander having reduced under his dominion Arabia, a country abounding in incense, mindful of the reproof formerly given him by Leonidas, sent him a great quantity of frankincense and other spices, and admonished him that he should no longer be sparing in the worship of the Gods.

You know that those whom I lately mentioned, having extended their empire beyond the Ionian sea, as far as Sicily, set no bounds to their ambition, until they lost their power entirely.

The temple of Moneta was dedicated the year after it was vowed, in the consulship of C. Martius Rutilus, and T. Manlius Torquatus. A prodigy immediately followed the dedication, like the ancient prodigy of mount Alba.

These things, whether influenced by resentment, sorrow, or fear, I have written with more severity than either your affection or mine required; if they are true, you will pardon me; if false, with my free consent you will remove my error.

In this place I hear nothing which I should regret to have heard, I speak nothing which

tior Atheniensis et Thebanus ab is ad Persa deficio; auctorque is defectio, magnus aurum pondus corruptus, Demosthenes orator extor,

Postea Alexander, Arabia regio thurifer redactus in ditio suus, memor reprehensio olim factus a Leonidas, mitto is thus multus, odorque alius, admoneoque ne volo posthac sum parcus in honos Deus.

Scio is qui modo memini, prolatus imperium ultra mare Ionium, usque in Sicilia, nullus modus cupiditas impono, antequam totus imperium amitto.

Annus postquam voveo, aedes Moneta dedico, C. Martius Rutilus, et T. Manlius Torquatus consul. Prodigium extemplo dedicatio sequor, similis vetustus mons Albanus prodigium.

Hic, sive iracundia, sive dolor, sive metus permotus, graviter scribo quam aut tuus amor aut meus postulo: si verus sum, ignosco; si falsus, ego libens, eripio ego hic error.

Hic nihil audio quod audio, nihil dico quod dico poenitet: nullus

I should regret to have spoken; I am disturbed by neither hope nor fear, I am vexed by no rumours, I converse only with myself and my books.

nullus timor sollicito,
nullus rumor inquieto;
egocum tantum et libellus loquor.

What indeed remains of our ancient manners, which we see so buried in oblivion, that they are not only no longer honored, but are even unknown; for by our own vices, not by any fatality, we retain the republic only in name, while in reality we have long since lost it.

Qui enim maneo ex antiquus mos, qui ita oblivio obsoletus video, ut non modo non colo, sed etiam ignoro; nos-ter enim vitium, non casus aliquis, respublica verbum retineo, reapse vero jampridem amitto.

CHAP. XVII.

TIME; MEASURE OR DISTANCE; COMPARATIVE DEGREE.

1. Nouns signifying the time *when* are put in the ablative.

2. Nouns signifying *how long* are put in the accusative or ablative, but oftener in the ablative.

Adam, R. 56.

Smith, § 5. R. 7.

3. Measure or distance is put in the accusative and sometimes in the ablative.

4. The *excess* of measure and distance is put in the ablative.

Adam, R. 55.

Smith, § 5. R. 4. 5.

5. The Comparative degree governs the ablative when *quam* is omitted.

Adam, R. 61.

Smith, § 5. R. 3.

No mortal is wise at all times.

Nemo mortalis omnis hora sapio.

Rome was built in the seven hundred fifty third year before Christ.

Annibal was, at that time, threedays journey distant from Rome.

That fraud was made known to M. Attilius the praetor, the year before.

They used to assemble on appointed days, before the dawn, and to sing a hymn to Christ as to God.

In Asia too, the same day, the same earthquake shattered Rhodes, and many other cities.

Carthage was built seventy two years before Rome.

Mithridates reigned sixty years, lived seventy two, and carried on war against the Romans forty years.

Why should I be ashamed, who for these many years so live, that neither my own profit nor ease, has ever drawn me away from the interests of any one.

Agamemnon with difficulty took one city in ten years : Epaminondas in one day delivered all Greece.

The labours of many months and years may perish in a moment.

Roma conditus sum annus ante Christum septingentesimus quinquagesimus tertius.

Annibal, is tempus, via triduum a Tarentum absum.

Is fraus M. Attilius praetor annus prior indico.

Soleo, status dies, ante lux convenio, carmenque Christus, quasi Deus, dico.

In Asia quoque, idem dies, idem terra motus Rhodus, multusque alius civitas concutio.

Conditus sum Carthago septuaginta duo annus antequam Roma.

2. Mithridates sexaginta annus regno, vivo septuaginta duo, et bellum contra Romanus quadraginta annus habeo.

Ego autem quid pudeat, qui tot annus ita vivo, ut ab nullus unquam me tempus, aut commodum aut otium meus abstraho.

Agamemnon unus urbs decem annus* vix capio : Epaminondas unus dies libero totus Graecia.

Labor multus mensis et annus intereo possum functum tempus.

* The words in italick should be in the ablative.

The villa is distant from the city one days journey.

The Persian gulf is distant an hundred and fifty miles from the Red Sea.

The walls of Babylon were two hundred feet high, and fifty broad.

He pitched his camp six miles from the enemy.

This wood exceeds the other by a fingers breadth.

The length of Britain exceeds its breadth by forty miles.

Nothing is more pleasant to the mind than the light of truth,

Some remedies are worse than the diseases.

The smoke of our country is brighter than a foreign fire.

God has no place on earth more grateful than a pure spirit.

Silver is of less value than gold; gold than the virtues.

The eloquence of Xenophon was sweeter than honey; the Muses spoke through his lips.

The nature of God appears to me the more obscure, the longer I contemplate it.

3. Villa disto ab urbe iter unus dies.

Sinus Persicus disto centum et quindecim mille passus a mare Ruber.

Babylon murus sum ducenti pes altus, et quinquageni latus.

Castra sex mille passus ab hostis pono.

4. Hic lignum ille excedo digitus.

Britannia longitudo is latitudo quadraginta milliarius supero.

5. Nihil sum mens dulcis lux veritas.

Gravis quidam sum remedium periculum.

Patria fumus sum ignis alienus luculentus.

Deus habeo nullus locus in terra gratus anima purus.

Vilis argentum sum aurum, virtus aurum.

Xenophon sermo sum mel dulcis; is vox Musa loquor.

Natura Deus ego videor tantum obscurus, quantum diutius is considero.

About the same time, Darius king of the Persians, dies, leaving two sons, Artaxerxes and Cyrus. He gave by his will the kingdom to Artaxerxes; to Cyrus the cities over which he had been governor.

Some presages of Alexan-

Idem fere tempus, Darius, rex Persa, morior, Artaxerxes et Cyrus filius relictus. Regnum Artaxerxes, Cyrus civitas qui praefectus sum, testamentum lego. Prodigium magnit

der's greatness appeared at his birth : on the day on which he was born, two eagles sat all day on the top of his father's house, affording an omen of his double empire of Europe and Asia.

The next night, and the day following, the camp was surrounded and attacked with so great violence, that even a messenger could not be dispatched thence; and such consternation seized the fathers, that order was given to the other consul Posthumius, that he should take care that the commonwealth received no detriment.

In that battle Astyages is made prisoner, from whom Cyrus took nothing but his kingdom, and acted the grandson toward him, rather than the conqueror. This was the end of the empire of the Medes. They ruled three hundred and fifty years.

The Gauls, having conquered the Pannonians, carried on various wars several years with the neighbouring nations; some attacked Greece, some Macedonia, destroying all things with the sword; and such was the terror of the Gallick name, that even kings, not attacked, voluntarily purchased peace at a great price.

Hiero, who was born of a maid-servant, was exposed by his father, as the disgrace of his family; but bees for sever-

Alexander, in ipse ortus, nonnumus appareo: is dies qui nascor, duo aquila totus dies supra culmen domus pater is sedeo, omen duplex imperium Europa Asia que praeferens.

Proximus nox et dies posterus tantus vis castrorum circumsessus et oppugnatus, ut ne nuntius quidem inde mitto possum; tantusque terror pater invado, ut Posthumius alter consul negotium do, video ne quis detrimentum res publica capio.

In is praelium Astyages capio, qui Cyrus nihil aliud quam regnum aufero, neposque in ille magis quam victor ago. Hic finis Medus imperium sum; regno annus tercentum et quinquaginta.

Gallus, domitus Pannonius, multus annus cum finitimus variis bellum gero: alius Graecia, alius Macedonia, omnis ferro protegens, peto: tantusque terror Gallicus nomen sum, ut etiam rex non lacesitus, ultro pax ingens pecunia peto.

Hiero, ex ancilla natus, a pater, velut genus dehonestamentum, expono: apes autem, mul-

al days fed the infant, destitute of human aid, with honey.

Othos and Ephialtes, the sons of Alous and Iphimede, are said to have been of a wonderful stature: they grew every month nine inches, and when they were nine years old, they attempted to climb up to heaven.

This garden is an hundred feet long and sixty broad: here are three beds set with lettuce, each of which is three feet wide, and five feet long.

When this was told to the senate, immediately the consul, advancing with his army, took a station for his camp three miles from the enemy.

Prodigies in the heavens foretold the future greatness of Mithridates; for both in the year in which he was born, and in that when he began to reign, a comet at each time so shone for seventy days that the whole heaven seemed to be on fire.

The exploits of the Athenians were, as I think, sufficiently great and splendid; yet somewhat less than they are represented by fame.

In that battle, being wounded under the breast with an arrow, although he was weak through loss of blood, yet he

tus dies, parvulus, humanus opis egens, mel alo.

Othos et Ephialtes, Alous et Iphimede filius, dico sum miras magnitudo: singulus mensis novem digitus cresco; et cum sum novem annus natus, in coelum ascendendo conor.

Hic hortus sum centum pes longus, latus sexaginta; hic sum area tres, lactuca consitus, qui singulus sum latus tres pes, et pes quinque longus.

Qui cum senatus nuncio, extemplo consul cum exercitus profectus, tres mille passus ab hostis locus castra capio.

Ostentum coelestis futurum magnitudo Mithridates praedico: nam cum is annus qui gigno, tum is qui primum regno caepi, cometes per uterque tempus ita luceo septuaginta dies, ut coelum omnis flagro videor.

Atheniensis res gestus, sicuti ego existimo, satis amplius magnificusque sum; verum aliquantum minor tamen quam fama fero.

In is praelium, sagitta sub mamma trajectus, cum sanguis fluxus deficio, tamdiu praelior

fought until he killed him by whom he had been wounded; the dressing of the wound was more painful than the wound itself.

Annibal, the son of Hamilcar, a general greater than either, succeeds; for surpassing the exploits of both, he conquered all Spain. Thence making war upon the Romans, he harassed Italy with various defeats for sixteen years.

What the avarice of old age means, I do not understand: for can any thing be more absurd, than in proportion as the less of life remains, to seek with more sollicitude the means of supporting life.

He said that the Scythians, beside their arms and their courage, were defended by the solitude and inclemency of their regions; that he was now entering on a different condition of war; for neither was there any other more temperate than the climate of Asia, nor more fertile in its soil, nor more pleasant for the number of its cities.

So uncertain is success, that the worse cause appears to me to be the better provided; nor do the consuls influence me, who are themselves moved more easily than a feather or a leaf: my doubt as to the part of duty distresses me, and has long distressed me.

Avarice is worse than ambi-

donec is a qui vulnero
occido; curatio vulnus
gravis ipse vulnus sum.

Magnus uterque, An-
nibal, imperator, Hamil-
car filius, succedo; si-
quidem uterque res ges-
tus supergressus, uni-
versus Hispania domo.
Inde bellum illatus Ro-
manus, Italia annus sex-
decim variis clades fa-
tigo.

Avaritia senilis quis
sui volo, non intelligo:
possum enim quisquam
sum absurdus, quam qui
minus via resto, is plus
viaticum quaero.

Scythia, dico, praeter
arma virtusque animus,
locus quoque solitudo,
vel frigus sum instruct-
us: nunc sui diversus
bellum conditio ingredi-
or; nam neque coelum
Asia sum temperatus
alius, nec solum fertilis,
nec urbs multitudo a-
moenus.

Victoria autem ita
sum incertus, ut deteri-
or causa paratus ego
sum videor: nec ego
consul moveo, qui ipse
pluma aut folius facili-
ter moveo: officium ego
deliberatio crucio, cru-
cioque adhaec.

Avaritia sum ambitio

tion; because of the ambitious there are found good as well as bad: for almost all men are desirous of praise, glory and power: in this however they seem to differ, that the good advance to honor in the true way of virtue, but the bad by deceit and fraud.

There were also many noblemen, who somewhat more secretly, were accomplices in this conspiracy: whom the hope of power excited, more than poverty or any other necessity: the greater part of the youth, and especially of the nobility, favoured the design of Catiline.

deterior; propterea quod apud ambitiosus tam bonus quam malus invenio etenim omnis ferme sum laus, gloria, imperium, avidus: hic tamen differo videor, quod bonus honesto accedo verus via virtus, malus autem dolus et fraus.

Sum praeterea complures paulum occulte, consilium hicce participes nobilis; qui magis dominatio spes hortor, quam inopia aut alius necessitudo: juvenus plerumque, sed maxime nobilis, Catilina inceptum faveo.

NOTES.

§ 5. The comparative is often used with *quam*, and then, instead of the ablative, the noun is to be put in whatever case the sense requires; as *Dulcior quam mel*.

The conjunction *quam* is often suppressed after *amplius*, *plus*, and *minus*; as *Vulnerantur amplius sexcenti*. Caes.

Quam is sometimes placed between two comparatives; as *Triumphus clarior quam gratior*. Liv.

CHAP. XVIII.

PLACE, WHERE, WHITHER, WHENCE.

1. The name of a town *where* is the genitive ; but if it be of the third declension or plural number it is in the ablative.

Adam, R. 50.

Smith, § 6. R. 3.

2. The name of a town *whither* is the *accusative.

Adam, R. 51.

Smith, § 6. R. 1.

3. The name of a town *whence*, or *by* or *through* which &c. is the ablative.

Adam, R. 52.

Smith, § 6. R. 2.

4. *Domus* and *rus* are used as names of towns.

Adam, R. 53.

5. To names of countries, provinces and all other places, except towns ; the preposition is commonly added.

Adam, R. 54.

* To the name of a town a preposition is often added.

WHAT can I do at Rome? I cannot lie.

Diagoras the Rhodian had three sons, and saw them all conquer, and crowned at Olympia the same day.

Samia was my mother ; she dwelt at Rhodes.

At Lacedaemon was the most honorable residence of age.

Draco first enacted laws at Athens, written rather with blood than with ink.

QUIS ROMA scio? mention nescio.

Diagoras Rhodius tres filius habeo ; isque omnis video vinco, coronoque Olympia idem dies.

Samia ego mater sum ; is habito Rhodus.

Lacedaemon honestus sum domicilium senectus.

Athenae Draco primus lex edo, sanguis potius quam atramentum scriptus.

He led his army to Megara, and immediately after to Corinth.

Archias came to Rome in the consulship of Marius and Catulus.

You may much more easily find personstravelling to Rome than I can who (*are travelling*) to Athens.

I came to Dyrrachium, because it is a free city, firmly attached to me, and very near to Italy.

Dionysius sent for Plato from Athens.

Clodius suddenly departed from Rome that he might prepare an ambush for Milo.

After they had done this, they returned from Chalcis to Athens.

Hirtius has written to me that Pompey had left Corduba and fled into Spain.

I shall be at home in the evening if you will come.

Good manners were then practised both at home and abroad in war.

All whom baseness or guilt had driven from home resorted to Rome as to a common sewer.

The old man lately returned from the country: I will drive him into the country again.

I perceive how much easier it would have been to have remained at home, than to return,

2. Exercitus Megara duco, ac protinus Corinthus.

Archias Roma venio, Marius consul et Catulus.

Multo faciliter tu reperio qui Roma profiscor, quam ego qui Athenae.

Dyrrachium venio, quod et liber civitas sum, et in ego officiosus, et proximus Italia.

3. Dionysius Plato arcesso Athenae.

Roma subito Clodius profiscor, ut Milo insidiae colloco.

Postquam hic facio, Chalcis redeo Athenae.

Hirtius ad ego scribe Pompeius Corduba exeo, et fugio in Hispaniam.

4. Domus vesperi sum, si venio.

Domus militiae bonus mos colo.

Omnis qui flagitium aut facinus domus expello, Roma, sicuti in sentina confluo.

Senex modo rus redeo; rus is denuo abiigo.

Intelligo quantus sum facilis maneo domus, quam redeo.

Annibal sent one army into Africa, and left another in Spain.

Caesar gave up the kingdom of Egypt to Cleopatra; and from Alexandria passed over to Syria, and thence to Pontus.

Cato returning from Africa, brought back the poet Ennius from Sardinia to Rome.

5. Annibal unus exercitus in Africa mitto, alter relinquo in Hispania.

Caesar regnum Aegyptus Cleopatria permitto; et ab Alexandria transeo in Syria, et inde in Pontus.

Cato, ex Africa rediens, Ennius poeta ex Sardinia Roma deduco.

Marcus Brutus, the imitator of his uncle Cato, studied philosophy at Athens, eloquence at Rhodes.

He divided his forces into three parts; and left one at Brundisium, another at Hydruntum, and a third at Tarentum; by his order Asinius Pollio went to Sicily, which Cato governed.

When Alexander was come to Tarsus, captivated with the beauty of the river Cydnus, which flowed through the city, he threw off his arms, and full of dust and sweat cast himself into the water *which was* exceedingly cold.

They relate that Timotheus, an illustrious citizen at Athens, after he had supped with Plato, and had been greatly delighted with the entertainment, and saw him the next day, said, your suppers are pleasant, not only at the moment, but also the day after.

Marcus Brutus, avunculus Cato imitator, Athenae philosophia, Rhodus eloquentia disco.

Copia in quinque pars divido; unus Brundisium, alius Hydruntum, alius Tarentum relinquo; is jussus Asinius Pollio Sicilia, qui praesum Cato, peto.

Cum Alexander Tarsus venio, captus Cydnus flumen amoenitas, per medius urbs influens, projectus arma, plenus pulvis et sudor, in prae frigidus aqua sui projicio.

Timotheus, claris homo Athenae, fero, cum coeno apud Plato, isque convivium admodum delecto, videoque is postridie, dico, Vester quidem coena non solum in praesens, sed etiam posterus dies, jucundus sum.

While these things are doing, it is reported at Lacedaemon that a war had broken out at Athens, to suppress which king Pausanias is sent, who, moved with pity to the banished people, restored their country to the wretched citizens.

At that time Pyrrhus too carried on a war against the Romans, who, when he came to Syracuse, and had subdued many cities, was called king of Sicily, as well as Epir.

Having received five ships, he goes to Asia, and by the authority of his name obliges the tributary cities to a revolt: for they knew him to have been eminent at home, nor did they perceive him to be rendered less by his banishment.

At first they laid waste the country of Caristii; afterward, when Caristus seemed secure by the garrison *which had been sent in haste from Chalcis*, they came to Eretria.

Thence Quintius went to Corinth; from Corinth he passed over to Anticyra; thence he sent his brother to try the nation of the Acam-
anes.

Attalus came from Argos to Sicyon, and having tarried there some time, returned to Cenchrea to his ships: Nabis too, having strengthened the garrison at Argos, returned to Lacedaemon.

But at Carthage, as so many commanders were danger-

Dum hic ago, nuncio Lacedaemon bellum Athenae exardeo, ad qui comprimendus Pausanias rex mitto, qui, misericordia exul populus permotus, patria miser civis restituo.

Is tempus et Pyrrhus adversus Romanus bellum gero; qui cum Syracusae venio, rex Sicilia, sicut Epirus appello,

Acceptus quinque naves, in Asia contendo, et tributarius Atheniensis civitas auctoritas nomen suus ad defectio compello: scio enim domus clarus, nec exilium video factus minor.

Caristius primum aget vasto: deinde, ubi Caristus, praesidium raptim Chalcis missus, firmus videor, Eretria accedo.

Inde Quintius Corinthus proficiscor: Corinthus Anticyra trajicio; inde frater ut tento Acarnanes gens mitto.

Attalus Argi Sycion proficiscor, atque ibi aliquandiu moratus, Cenchrea ad navis redeo: Nabis autem firmatus Argi praesidium, Lacedaemon regredior.

Carthago autem, cum tot imperator sum gra-

sular army, and the consul himself : you, says he, shall go without a share of the plunder of that enemy to whom you were nearly a prey.

Wherefore the ambassadors having returned to their countrymen, inform them both of the wealth and negligence of the king ; that his camp was secured neither by rampart nor ditch ; as if they needed not the aid of the sword because they abounded in gold.

For as he is termed innocent, not who slightly offends, but who offends in nothing ; so he is to be accounted free from fear, not who fears in a small degree, but who is wholly destitute of fear.

Pyrrius' head is brought to Antigonus, who using his victory with moderation, sent back his son Helenus, who had been given up to him, into his kingdom, and delivered to him the bones of his father to be carried back into his country.

For this reason he destroys that ancient and illustrious city, and delivers up his brothers to the punishment long before appointed for them, and enjoys at the same time a vast quantity of plunder and his desire of parricide.

He indeed appears to me to live and enjoy life, who diligently engaged in some employment, endeavours to acquire the honor of some noble action, or useful art.

consul increpo : careo, inquam, praeda pars ex is hostis, qui prope praeda sum.

Itaque legatus, ad suos reversus, opis pariter et negligentia rex ostendo : castra neque vallum fossave sum munitus ; prorsus quasi ferum auxilium non indigeo, quoniam abundo aurum.

Ut enim innocens is dico, non qui leviter noceo, sed qui nihil noceo ; sic sine metus is habendus sum, non qui parvus metuo, sed qui omnino metus vaco.

Pyrrius caput Antigonus refero ; qui victoria mitius usus, filius is Helenus, sui deditus, in regnum remitto ; isque pater os in patria referendus trado.

Ob hic igitur causa urbs antiquus et nobilis excindo, et frater olim destinatus supplicium trado, praedaeque ingens pariter et parricidium votum fruor.

Verum enimvero is demum ego vivo et fruor anima videor, qui, aliquis negotium intentus, praeclarus facinus, aut ars bonus fama quaero.

Having enjoyed uninterrupted felicity, he retired from life rather at his own time, than that of his countrymen; and he died at a time, when if he had lived, he might more easily have deplored than benefited the republic: he lived as long as he could have lived in the city well and happily.

The following day the consul with all his forces descended to battle, placing before the front ranks the elephants which the Romans then used for the first time, because they had some which they had taken in the Carthaginian war.

The victory was the Thebans'; but Epaminondas, while he performed the office not of a commander only, but of a very brave soldier, was severely wounded.

You do not esteem our Cato more than I; yet, with the best intentions, and the highest integrity, he sometimes injures the republic; for he expresses his opinion as if he were in the commonwealth of Plato, and not in the dregs of Romulus.

Perpetuus quidem felicitas usus, ille cedo e vita, suus magis, quam suus civis tempus; et tum occido, cum lugeo faciliter respublica possum, si vivo, quam juvo; vivoque tam diu quam licet in civitas bene beateque vivo.

Posterus dies cum omnis copia consul in acies descendo, ante primus signum loco elephantus qui tum primum Romanus utor, eo quod captus aliquot bellum Punicus habeo.

Victoria sum Thebanus: sed Epaminondas, dum officium fungor non dux tantum, verum etiam miles fortis, graviter vulnere.

Cato noster non tu amo plusquam ego; sed tamen ille optimus animus utens, et summus fides, noceo interdum respublica; dico enim tanquam in Plato politia, non tanquam in Romulus faex, sententia.

§ 1. Verbs of plenty, are, Abundo, exubero, redundo, scateo, affluo, circumfluo, diffluo, superfluo.

Verbs of scarceness are, careo, egeo, indigeo, vaco, deficio, destitutor.

Egeo and *indigeo* frequently take the genitive; as, *Egere auxilii*. Caes. *Opis indiget*. *Careo* and *egeo* have sometimes the accusative; as, *Id careo*; Plaut. *Multa egeo*. Gell.

§ 2. *Potior* sometimes governs the genitive; *Potiri urbis*. Sall. *Potiri rerum*. Cic. *Potior, fungor, vescor*, and *opulor* have sometimes the accusative: as *Gens urbem nostram potitura*. Cic. *Ut munera fungerentur*. Tac. *Caprinum jecur vescantur*. Plin. *Pullos epulari*. Id.

CHAP. XX.

OPUS AND USUS; DIGNUS, &c.

1. Opus and usus, signifying need, require the ablative.

Adam, R. 9.

Smith, § 5. R. 9.

2. Dignus, indignus, contentus, praeditus, captus, fretus, natus, satus, ortus, editus, and the like govern the ablative,

Adam, R. 13.

Smith, § 5. R. 8.

WE have need of your authority.

He did not accept money from them, of which he had no need.

Give pardon freely since you yourself have need of pardon.

Before you begin, there is need of deliberation, and when you have deliberated, of prompt execution.

The Muse forbids the man worthy of praise to die.

Those are men in name only, who do things unworthy of a man.

Learn to be content with a little.

How happens it that no one lives contented with his condition.

AUCTORITAS tuus ego opus sum.

Pecunia, qui nihil ille sum usus, ab is non accipio.

Do venia facile, quoniam tu ipse venia opus sum.

Prius quam incipio, consultum, et ubi consulo, mature factum opus sum.

2. Dignus laus vir Musa veto morior.

Sum homo nomen tantum, qui homo indignus facio.

Disco parvus sum contentus.

Qui fio ut nemo vivo contentus sors suus?

Other verbs included in this rule, *Utor*, &c.; are, *Nitor*, *innitor*, *epulor*, *nascor*, *creor*, *glorior*, *laetor*, *delector*, *gaudeo*, *vivo*, *victito*, *fido*, *confido*, *exulto*, *sto*, *consto*, *consisto*, *cedo*, *supersedeo*, *laboro*. The ablative, however, is not strictly governed by these words, but by a preposition understood; with some of them the preposition is often expressed. *Fido*, *confido*, *innitor*, *cedo*, *vaco*, frequently govern the dative.

All, with one voice extolled my good fortune in having a son endowed with such a disposition.

Those only who are endowed with virtue are happy.

The moles deprived of sight have dug their lodges under ground.

Sylla, while he tarried at Athens, kept Pomponius with him, charmed with his politeness and learning.

The one excelling in agility offoot, and relying on his youth; the other surpassing in limbs and bulk.

Lucius Catiline, descended from a noble family, was possessed of great vigour of mind and body, but of a perverse and depraved disposition.

Phæton descended from the sun. Although sprung from a humble family, she had acquired an illustrious reputation.

Unus os omnis laudo fortuna meus, qui natus habeo talis ingenium praeditus.

Virtus qui praeditus sum, solus sum felix.

Sub terra, oculus captus, fodio cubile talpa.

Sylla, dum apud Athenae moror, Pomponius suicum habeo, captus is humanitas et doctrina.

Ille pes melior motus, fretusque juvenia; hic membrum et moles valens.

Lucius Catilina, nobilis genus natus, sum magnus vis animus et corpus, sed ingenium malus pravusque.

Sol satus Phæton. Quamvis ortus domus parvus, ille nomen memorabilis quaero.

The life of a prince is a model, and that perpetual; to this we are directed; to a *resemblance* of this we are transformed; nor is there so much necessity of authority as of example.

He was not content to demolish the temples, and to overthrow the statues, but he ordered the stones too to be broken; nor did he any thing else worthy of remembrance in Greece.

Vita princeps censura sum, isque perpetuus; ad hic dirigo, ad hic converto: nec tam imperium opus sum quam exemplum.

Non satis habeo diruo ipse templum, ac simulacrum evertō, sed lapis quoque frango jubeo; nec alius quisquam memoria dignus in Graecia gero.

The Lacedaemonians, according to the disposition of mankind, the more they have, the more desiring, not content that their strength was doubled by the accession of the Athenian power, began to aspire to the empire of all Asia.

Not long after he also seizes the kingdom of the Hyrcanians; and thus being invested with the government of two nations, he raises a great army through fear of Seleucus, and Theodotus king of the Bactrians.

While he lay overpowered with sleep, a lion of vast magnitude came to him as he slept, wiped off the flowing sweat with his tongue, and having gently waked him, departed.

At that time Lentulus returned from Spain, who having declared in the senate the actions bravely and successfully performed by him for many years, demanded that he might be permitted to enter the city in triumph: the senate thought his exploits worthy of a triumph.

They said that the Macedonians, because they thought the enemy at so great a distance not to be feared, were dispersed all around: and the townsmen, relying on the garrison of the Macedonians, neglected the care of the city.

Lacedaemonius, mos ingenium humanus, quo plus habeo, eo amplius cupiens, non contentus accessio Atheniensis opis vis sui duplicatus, totus Asia imperium affecto caepi.

Non magnus deinde post tempus, Hyrcanus quoque regnum occupo; atque ita duo civitas imperium praeditus grandis exercitus paro, metus Seleucus et Theodotus Bactrianus rex.

Cum somnus captus jaceo, leo ingens forma ad dormiens accedo, sudor, profluens lingua, is detergo, expergefactusque blande, relinquo.

Per idem tempus Lentulus redeo ex Hispania; qui cum expono in Senatus res a sui per multus annus fortiter feliciterque gestus, postulo ut triumphans sui invehor licet in urbs; res triumphus dignus censeo senatus.

Aio Macedo, quia hostis ad tantus intervalum non timendus existimo, vagor passim; et oppidanus, praesidium Macedo fretus, custodia urbs negligo.

CHAP. XXI.

1. Verbs of asking and teaching (also *celo*) govern two accusatives, the one of a person, the other of a thing.

Adam, R. 26.

Smith, § 4. R. 11.

2. Verbs of loading, binding, clothing, depriving, and some others, govern the accusative and ablative.

Adam, R. 27.

Smith, § 5. R. 2.

BEG pardon of God.

He taught me grammar.

Ask of God sound reason,
good health of mind and body.

When I ask money of you
without a pledge, you say, I
have none.

Posco Deus veniam.

Doceo ego grammaticam.

Rogo Deus bonum
mens, bonus valetudo
animus, deinde corpus.

Cum rogo tu num-
mus sine pignus, Non
habeo, inquam.

1. Verbs of asking are, *Rogo, oro, exoro, obsecro, precor, posco, reposco, flagito*.

Verbs of teaching are, *Doceo, edoceo, erudio, dedoceo*.

Verbs of asking often change the accusative of the *person* into the ablative with a preposition.

Verbs of teaching, and *celo*, change the accusative of the *thing* into the ablative with a preposition. *Celo* sometimes changes the accusative of the person into the dative.

2. Verbs of loading are, *Onero, cumulo, premo, opprimo, impleo, compleo, expleo, repleo, saturo, refectio, &c.* of unloading, *levo, exonero, &c.*

Verbs of binding are, *Astringo, ligo, alligo, vincio, devincio, impedio, irretio, illaqueo, &c.*

Verbs of clothing, are, *Vestio, amicio, induo, cingo, tego, velo, corono, calceo; of unclothing, exuo, discingo.*

Verbs of depriving, are, *privo, nudo, orbo, spolio, fraudo, emungo,*

Other words belonging to this rule are, *muto, dono, munero, remunero, pasco, impertior, dignor, officio, prosequor, spargo, insector, &c.*

Several of these ablatives may be referred to the rule of the cause, manner, instrument, &c.

We all beg peace of you, the soldiers beg this of you, the general himself intreats this of you.

This I especially request of you, that you season his mind with piety.

Minerva taught Telemachus all her arts; she instructed him in the laws and precepts of war.

He concealed this affair from me.

Although we could be concealed from gods and men, yet we should do nothing unjustly.

They load the ship with gold.

They load the altars with many offerings.

He bound Gaul in chains.

He deprived his father of life.

Let not hyacinths adorn you with their purple hue.

At that time early youth clothed my cheeks with bloom.

The tyrant filled his country with blood and slaughter.

You will easily bind good men with benefits.

They covered the temples of the gods with leaves.

They used to crown victors with olive, or to encircle their temples with laurel.

Theophrastus deprived virtue of its honour, by denying

*Pax tu posco omnis,
miles tu hic obsecro, dux
ipse hic tu precor.*

*Hic praesertim tu oro,
ut animus is pietas im-
buo.*

*Minerva edoceo Tel-
emachus omnis ars su-
us : erudio is lex prae-
ceptumque bellum.*

Celo ego hic res.

*Etiam si omnis deus
homoque celo possum,
nihil tamen injuste sum
faciendus.*

2. *Navis onero au-
rum.*

*Onero multus altare
donum.*

*Vinculum Gallia as-
tringo.*

Pater vita privo."

*Nec tu purpureus ve-
lo vaccinium fucus.*

*Tum ego primus ge-
na vestio flos juvena.*

*Tyrannus sanguis et
caedes patria impleo.*

*Beneficium facile bo-
nus devincio.*

*Templum deus frons
velo.*

*Soleo victor coronam
olea, aut cingo tempus
laurus.*

*Theophrastus spolio
virtus decus, quod nego*

that to live happily depended on that alone.

This new philosophy deprives us of our rest.

in is solus positus sum beate vivo.

Hic novus philosophia ego quies privo.

Catiline by various arts, taught the youth, whom he had seduced, corrupt practices. Their minds, soft and complying through their *tender* age, were easily captivated.

The people conferred on him the sovereignty: they did not consult the senators, nor request their opinion.

Demetrius, although yet a boy, in the absence of his father, having reinforced his army, not only recovers Macedonia that had been lost, but deprives Alexander of the kingdom of Epirus.

The inheritance of the kingdom is delivered to Ochus, who, fearing a like conspiracy, fills the palace with the slaughter of his relatives, and the murder of the nobles, moved with no pity, either of blood, sex or age.

You desire of me two orations, one of which I did not choose to transcribe, because I had torn it; the other, that I might not praise a man whom I did not love.

Alexander, amidst the wonderful variety of fortune, forgetting his former mean condition, and supported by the forces of almost all the East, makes war upon Demetrius, and strips him, when conquered, of his life and kingdom together.

Catilina juvenis, qui allicio, multus modus matus facinus edoceo. Is animus, mollis et actus fluxus, dolus haud difficiliter capio.

Summus imperium plebs is defero: non consulo senior, nec is sententia rogo.

Demetrius, puer admodum, absens pater, reparatus exercitus, non solum amissus Macedonia recipio, verum etiam Epirus regnum Alexander spolio.

Haecreditas regnum Ochus trado, qui, timens par conjuratio, regia cognatus caedes et, strages princeps repleo, nullus non sanguis, non sexus, non actus misericordia permotus.

Oratio ego duo postulo, qui alter non libet ego scribo, quia abscindo; alter, ne laudo is qui non amo.

Alexander, admirabilis res varietas pristinus sordes oblitus, totus ferme Oriens vires succinctus, bellum Demetrius infero, victusque vita pariter ac regnum spolio.

After his rivals were taken off, giving himself up to sloth, while he thinks himself despised, he fills the city with slaughter.

Sublatus deinde æmulus, in segnitie lapsus dum contemno sui puto, caedes civitas impleo.

CHAP. XXII.

When a verb in the active voice governs two cases, in the passive it retains the latter.

Adam, R. 28.

Smith, § 4. R. 3.

1. The passives of verbs of accusing, condemning, acquitting and admonishing, take the genitive.

2. Of valuing, retain the genitive, *magni, parvi, nihili, &c.*

3. Of comparing, giving, declaring, and taking away, retain the dative.

4. Of asking, and teaching, retain the accusative of the thing.

5. Of filling, loading, binding, depriving, clothing, &c, retain the ablative.

I AM accused of theft.

He was accused of most heinous crimes, but he was acquitted of all.

Do not take it ill that you are admonished of your duty.

Silver is valued much, gold more.

The sayings of wise men are often little regarded.

I am not ignorant how highly his name is esteemed.

I would willingly die for Pompey : of all men no one is more esteemed.

Death is rightly compared to sleep, to which it is very like.

ACCUSO furtum.

Accuso gravis scelus, sed absolvo omnis.

Nolo aegre fero tu officium tuus commoneo.

2. Argentum magnus, aurum plus aestimo.

Sapiens dictum saepe parvus existimo.

Non ignoro quantus nomen is puto.

Ego libenter possum emorior pro Pompeius : omnis homo nemo plus aestimo.

3. Mors recte comparo somnus, qui sum similis.

Speech is given to all, but wisdom to few.

No one can serve virtue and pleasure together.

Silanus was asked his opinion first, because he was consul elect.

The virgin delights to be taught Ionic dances, and meditates on love from her tender years.

Neither are bees satisfied with citysus, nor kids with leaves, nor cruel love with tears.

The vallies are covered with darkness; the mountains are clothed with snow.

Sermo cunctus do, sapientia vero paucus.

Nemo simul virtus et voluptas servio possum.

4. *Silanus primus rogo sententia, eo quod sum consul designatus.*

Virgo gaudeo motus Ionicus doceo, amorque de tener unguis meditator.

5: *Nec cytissus saturo apis, nec frons capella, nec lacryma crudelis amor.*

Vallis tenebrae tecto; mons amicio nix.

Thrasylbulus enacted a law, that no man should be called to account or punished for things past: this they called an act of oblivion.

Trajan succeeded him, descended of an ancient rather than an illustrious family; he so governed the republick, that he is deservedly preferred to all the emperors.

To me indeed Scipio, although he was suddenly torn from me, lives, and will ever live. No man will hereafter, with resolution and hope, aspire after real elevation of character, who will not think his memory and his image, to be set before him as models.

Thrasylbulus fero lex, ne quis accuso ante actus res, neve multo;isque lex oblivio appello.

Hic succedo Trajanus, antiquus magis quam clarus familia natus; ita respublica administro, ut merito princeps omnis praefero.

Ego quidem Scipio, quanquam sum subito ereptus, vivo tamen, semperque vivo. Nemo unquam, animus aut spes, major suscipio, qui non ille memoria atque imago sui proponendus puto.

But he is not lost : he will rather be more cherished and honoured in my imagination and memory, if I were really deprived of him ; yet old age itself would afford me great consolation : for that *evil* which is transient, ought to be *patiently* endured, although it be great.

I will not enumerate the objects of which I have been deprived ; not only because you are not ignorant ; but lest I should open afresh my sorrows : this I assert, that no one was ever stripped of so great blessings, or fell into so great miseries.

Sed nec ille extinctus sum : alio potius et augeo cogitatio et memoria ; et si plane iste orbatus sum, magnus tamen affero ego aetas ipse solatium : omnis autem brevis, tolerabilis sum debco, etiamsi magnus sum.

Nolo memoro qui res sum spoliatus, non solum quia non ignoro, sed etiam ne scindo ipse dolor meus : hic confirmo, nec tantus bonus sum privatus quisquam, neque in tantus miseria incido.

CHAP. XXIII.

The agent or doer, after a passive verb, is the ablative with the preposition *a*, or *ab*.

HE is miserable who neither loves any one, nor is himself beloved by any one.

The affairs of a good man are never neglected by God.

MISER sum qui neque diligo quisquam, nec ab ullus diligo.

Res bonus vir nunquam negligo a Deus.

The preposition is sometimes suppressed ; as, *Deseror conjugem*.

Sometimes instead of the ablative with the preposition, passive verbs take the dative ; as, *neque cernitur ulli*. Virg.

Many active, neuter, and deponent verbs take the ablative with the preposition *a*, or *ab*, among which are Verbs of receiving ; as *accipio*, *capio*, *sumo*, *mutuo* ; also, *adipiscor*, *consequor*, *impetro*, &c. of distance, and difference ; as, *disto*, *différo*, *dissentio*, &c. of desiring, entreating, and enquiring ; as *peto*, *posco*, *percontor*, *rogo*, *oro*, *obsecro*, *postulo*, *flagito*, &c. of cessation ; as *cesso*, *desisto*, *quiesco*. Of expecting ; as, *expecto*, *spero* ; of taking away ;

Do not trust a man by whom you have been once deceived.

Nothing can be well done by an angry man.

Learning and virtue are sought by few, pleasure by many.

The traveller is not always killed by the robber, but sometimes the robber by the traveller.

Friendship was given by nature as the handmaid of virtue, not the companion of vice.

Ne fido homo a qui semel decipio.

Nihil recte si possum ab iratus.

Doctrina et virtus a paucus appeto, voluptas a plurimus.

Viator non semper a latro, nonnunquam etiam latro a viator occido.

Virtus amicitia adiutrix a natura do, non vitium comes.

In that battle were ten thousand Greeks in aid of Cyrus, who, after the death of Cyrus, could neither be conquered by arms by so great an army, nor taken by stratagem.

Some time after, on the death of king Ochus, for the memory of his former bravery, Codomanus is made king by the people, honoured with the name of Darius, that nothing might be wanting to the royal majesty.

The Gauls, while they carelessly plunder the ships, while they feared no such thing, are cut off by the rowers, and a part of the army which had fled thither with their wives and children.

In is praelium decem mille Graecus in auxilium Cyrus sum, qui, post mors Cyrus, neque arma a tantus exercitus vinco, neque dolus capio possum.

Interjectus deinde tempus, post mors Ochus rex, ob memoria pristinus virtus, Codomanus a populus rex constituo, Darius nomen, ne quis regius majestas desum, honoratus.

Gallus, dum navis incautius diripio, a remex, et ab exercitus pars, qui eo cum conjux et liber confugio, nil talis metuens, trucidio.

as, aufero, tollo, arceo, pello, &c. of dismissing, and banishing; as, dimitto, divello, separo, &c. of buying; as, emo, mercor, conduco, &c. with many other of various significations. Verbs of striving, and joining together have the ablative with *cum*; as contendo, certo, jungo, coeo.

Verbs of perceiving and knowing have the ablative with *e*, or *ex*; as intelligo, sentio, cognosco, &c.

While these things are done in Italy, Zopyrion too, left governor of Pontus by Alexander the great, thinking himself remiss if he did nothing, drawing together an army of thirty thousand men, made war upon the Scythians.

As Caesar was passing over to Rhodes in the winter season, he was taken by pirates near the island of Pharmacuse, and continued in their hands, not without the greatest indignation, near forty days.

Artabanus being tolerably secure of Artaxerxes, who was yet a boy, pretends that the king was slain by Darius that he might obtain possession of the kingdom the sooner; and persuades Artaxerxes to revenge parricide by parricide.

Dum hic ago in Italia, Zopyrion quoque, praefectus Pontus ab Alexander Magnus relictus, otiosus sui ratus, si nihil et ipse gero, contractus triginta mille exercitus, Scythia bellum infero.

Dum Rhodus Caesar hybernus mensis trajicio, circum Pharmacusa insula a praedo capio, maneoque apud is, non sine summus indignatio, prope quadraginta dies.

Artabanus, securior de Artaxerxes, puer admodum, fingo rex a Darius, quo maturius regnum potior, occisus; impello Artaxerxes parricidium parricidium vindico.

CHAP. XXIV.

PARTICIPLES, GERUNDS, AND SUPINES.

1. Participles, Gerunds, and Supines, govern the case of their own words.

Adam, R. 31.

Smith, § 9. R. 6.

2. Gerunds are construed like substantive nouns.

The Gerund in *dum* with *est* governs the dative.

The Gerund in *di* is governed by substantives and adjectives.

The Gerund in *do* of the dative is governed by adjectives of usefulness or fitness.

The Gerund in *dum* of the accusative is governed by the prepositions *ad* or *inter*.

The Gerund in *do* of the ablative is used as the ablative of manner or cause; it is also governed by the prepositions *a*, *ab*, *de*, *e*, *ex*, or *in*.

3. Gerunds governing the accusative are elegantly turned into participles in *dus*, which agree with their substantives in number, case, and gender.

Adam, R. 36.

Smith, § 7. R. 8.

4. The supine in *um* is put after verbs of motion.

Adam, R. 37.

Smith, § 7. R. 9.

5. The supine in *u* is put after an adjective noun.

Adam, R. 38.

Smith, § 7. R. 10.

LOVING virtue; destitute of fraud.

Stretching both his hands toward heaven.

There is even a pleasure in grief.

We must improve time; time flies with rapid step.

We send to inquire of the oracle of Phoebus.

We should deliberate long on what we must determine once for all.

Those who rest must be active, those who are active must rest.

We should live, as if we lived in the sight of all.

There are limits to grief, not to fear.

The lust of power is more violent than the other passions.

God has given you riches, and the art of enjoying them.

AMANs virtus: carens fraus.

Duplex tendo ad sidus palma.

Sum etiam dolendum voluptas.

Utendum sum aetas: citus pes praeterco aetas.

Scito oraculum Phoebus mitto.

2. Deliberandum sum ego diu qui statuendum semel.

Et quiescens agendum sum, et agens quiescendum.

Vivendum sum ego, tanquam in conspectus omnis vivo.

Sum dolendum modus,* non timendum.

Dominandum cupido sum alius affectus flagrans.

Deus tu do divitiae, arsque fruendum.

*Singular.

In a new kind of war, new modes of warfare are necessary.

Nature has given the frogs legs adapted to swimming.

This is common to study and writing, that good health contributes greatly to both.

Wisdom provides for us means for living happily.

As we walk, we will converse of the great works of God.

For imitation, the most excellent examples should be selected.

By doing nothing, men learn to do ill.

Every adverse event may be overcome by patience.

Punishments restrain from guilt.

What do you think of passing over into Epirus?

No question is now agitated about living well.

Greater glory is acquired by defending than by accusing.

Happiness is better estimated by its loss, than by its enjoyment.

Friends ought to be admonished, and that should be received kindly, which is done with a good intention.

Why do you hesitate? says he; or what opportunity of trying our valour do you expect?

In novus genus bellum, novus bellandum ratio sum necessarius.

Natura do rana crus aptus natandum.

Hic sum communis ediscendum et scribendum, quod bonus valetudo plurimum uterque confero.

Sapientia res ego comparo ad beate vivendum.

Inter ambulandum de magnus opus Deus confabulor.

Ad imitandum, optimus quisque sum proponendus.

Homo, nihil agendum, disco male ago.

Superandus omnis fortuna ferendum sum.

Poenā a peccandum absterreo.

Quis cogito de trans-eundum in Epirus?

Nullus quaestio jam de bene vivendum moveo.

Plus gloria ex defendendum quam ex accusandum comparo.

Bonum magis ex carendum, quam ex fruendum, cerno.

3. Amicus sum monendus, et is sum amice accipiendus, qui benevole fio.

Quis dubito? inquam; aut quis locus probatus virtus expecto?

A conspiracy was formed to destroy the city, to murder the citizens, and to extinguish the Roman name.

A boy fit for sustaining labour.

All the cities of Greece contributed money for building a fleet.

Men use more care in procuring horses than in choosing their friends.

They come to see.

He came to Caesar to beg that he would pardon him.

He sent to ask for the most beautiful vessels which he had seen at his house.

O shameful thing! not only to be seen, but even to be heard.

It is difficult to express how much the mind is engaged by mildness and affability of speech.

Let nothing base to be spoken or seen touch these doors, within which there is a child.

That laurel, which is acquired with great hazard, loses its freshness by length of time.

Pausanias too, the other general of the Lacedaemonians, being accused of treason, went into exile.

M. Portius Cato, being asked his opinion, delivered a

Initus sum consilium urbs delendus, civis trucidandus, nomen Romanus extinguendus.

Puer perpetiendus labor idoneus.

Omnis Graecia civitas pecunia ad aedificandus classis do.

Plus cura in parandus equus, quam in amicus deligendus adhibeo homo.

4. Spectatum venio.

Ad Caesar venio oratum ut sui ignosco.

Mitto rogatum vas qui pulcher apud ille video.

5. O res non modo visu foedus, sed etiam auditu!

Difficilis dictu sum quantopere concilio animus comitas que affabilitas sermo,

Nil dictu foedus, visuque hic limen tango, intra qui puer sum.

Laurea ille, magnus periculum partus, amitto, longum intervallum, viriditas.

Pausanias quoque alter dux Lacedaemonius accusatus proditio, in exilium abeo.

Marcus Portius Cato, rogatus sententia, hujus-

speech to this purpose. The question, conscript fathers, is not now concerning our revenues, or the injuries of our allies; our liberty and lives are at stake.

Having obtained Egypt without a contest, he goes to Lybia, intending to visit the temple of Jupiter Hammon, and to inquire of the event of the war.

Let us despise all trifles, and place the whole essence of a happy life in strength and greatness of mind; in the contempt of all things human, and in *the practice of every virtue.*

While each of the states of Greece is ambitious of ruling, they are all ruined; for Philip plotted against their common liberty, cherished contentions among the states, and finally reduced them all, conquerors and conquered alike, under his dominion.

What is better in man than a wise and good mind? we must therefore enjoy this good, if we would be happy; but the goodness of the mind is virtue: in this therefore a happy life must be contained.

Those who desire true glory, must labour for the common good, must engage in enmities, must often submit to troubles for the sake of the state, must contend with many bold,

cemodi oratio habeo. Non ago, pater conscriptus, de vectigal, non de socius injuria; libertas et anima noster in dubius sum.

Aegyptus, sine certamen, potitus, pergo in Lybia, Jupiter Hammon templum visurus, et de eventus bellum consulturus.

Contemno omnis ineptiae, totusque vis bene vivo in animus robur ac magnitudo, in omnis res humanus contemptio, et in omnis virtus, pono.

Dum singulus civitas Graecia sum cupidus domino, omnis pereor: nam Philippus insidior communis libertas; alio contentio civitas, et tandem omnis, victor et victus pariter, subpotestas suus redigo.

Quis sum in homo is sagax ac bonus mens melior? is bonum fruendum sum igitur ego, si beatus sum volo; bonum autem mens sum virtus, ergo hic vita beatus contineo necesse sum.

Qui verus gloria expeto, sudandum sum hic pro communis commodum, adeundus inimicitiae, subeundus saepe pro republica

wicked, and sometimes powerful men.

But after the battle, then you might perceive what boldness and what ardour of spirit there had been in the army of Catiline; for the same spot which each had occupied in fighting, when the battle was over he covered with his body.

High and low among the Gabini believed Sextus Tarquinius sent to them as a gift of the Gods; with the soldiers, by encountering dangers and labours, as well as by generously distributing the spoil, he was so exceedingly dear, that Tarquinius the father was not more powerful at Rome, than the son was at Gabii.

The messenger weary with questioning, and expecting an answer, returned to Gabii, and relates what he had said and seen. To Sextus it was evident what his father meant; wherefore he put to death the principal men of the city, by accusing them before the people.

When the enemy saw him alone, setting up a shout, they rush together on all sides. It is incredible to be related, that neither the number of the enemy, nor the great number of weapons terrified him; he alone put to flight so many thousands.

Catiline, as was easy to be

tempestas, cum multus audax, improbus, nonnunquam etiam potens, dimicandum.

Confectus praelium, tum vero cerno, quantus audacia, quantusque animus vis sum in exercitus Catilina. Nam fere, quis quisque pugno locus capio, is, amissus anima, corpus tego.

Summus infimusque Gabinus Sextus Tarquinius donum Deus sui missus credo; apud miles vero, obo periculum ac labor, pariter praeda munifice largior, tantus caritas sum, ut non pater Tarquinius potens Roma, quam filius Gabii sum.

Interrogo, expectoque responsum nuncius fessus, redeo Gabii, quis dico ipse, quique video, refero. Sextus quid volo parens, pateo; itaque primores civitas, criminor apud populus interimo.

Cum is hostis solus conspicio, clamor editus, undique concurro. Incredibilis dico sum, is non multitudo hostis, non vis magnus telum terreo; solus ut mille fugo.

Catilina, is qui facio

done, had about him crowds of every description of wicked and unprincipled men. In short, all, whom crimes, poverty, or conscious guilt disturbed, these were most intimate and familiar with Catiline.

Clodius had indeed no cause for journeying, *he had* even reason for remaining *at home*. Milo had it not in his power to remain, he had not only reason for going abroad, but even a necessity.

There was among the exiles, Thrasybulus, a brave man, and illustrious at home, who thinking that something was to be attempted for his country, even though with danger, having collected the exiles, seized on Phyle a fort of the Athenians.

The powers of man are so constituted by nature, that they seem formed to perceive every virtue; for this reason, children are delighted with the image of those virtues, of which they have the seeds in themselves.

Mindful that Darius was yet alive, he sent Parmenio to seize the Persian fleet, and other friends to receive the cities of Asia. Then he goes to Syria, where he met many of the kings of the east, with badges of peace.

Epaminondas was modest, prudent, skilled in war, of a

facilis sum, omnis flagitiosus, atque facinorosus, circum sui caterva habeo. Postremo omnis, qui flagitium, egestas, consciusque animus exagito, is Catilina proximus, familiarisque sum.

Ergo Clodius ne causa quidem iter sum; etiam causa maneo: Milo maneo nullus facultas, ex eo non causa solum, sed etiam necessitas.

Sum inter exul, Thrasybulus, vir strenuus, et domi nobilis, qui audeo aliquis pro patria et pro salus communis, etiam cum periculum, ratus; advocatus exul, castellum Phyle Atticus occupo.

Sum natura sic generatus vis homo, ut ad omnis virtus percipio factus videor; obisque causa, parvus virtus simulacrum, qui in sui habeo semen, moveo.

Memor adhuc Darius vivo, Parmenio ad occupo Persicus classis, aliusque amicus ad recipio Asia civitas mitto. Tum in Syria proficiscor, ubi obviis, cum infula, multus oriens rex habeo.

Epaminondas sum modestus, prudens, bellum

most noble spirit, and so strictly regarded truth that he never practised falsehood even in jest: such was his humanity, that it is difficult to say whether his enemies most feared his valour in battle, or when vanquished admired his magnanimity.

Lysander, when he had discovered by his scouts, that the Athenians, without fear of surprise, had gone out to plunder, and had left their ships almost empty, advancing suddenly on them, routed them with great slaughter.

peritus, animus magnus; adeoque veritas diligens, ut ne jocus quidem mentior; tantus sum humanitas ut difficilis dico sum, utrum hostis magis virtus is pugnans, timeo, an magnitudo victus diligo.

Lysander cum per speculator comperio Atheniensis, sine insidiae metus, ex eo praedor, navisque pene inanis relinquo, repentinus adventus, magnus clades opprimo.

Participles in *du* govern the dative.

Participles, gerunds and supines have the nature both of a noun and a verb. In the first respect, participles are used as other adjectives; and gerunds and supines like other substantives; but as they partake of the nature of verbs they govern the case of the verbs from which they are derived.

Verbal nouns, as well substantives as adjectives, sometimes govern the case of their verbs as, *Justitia est obtemperatio scriptis legibus*. Cic. *Ignis aquae pugnax*. Ovid.

The Gerund in *di* is sometimes construed with the genitive plural; as, *Facultas agrorum condonandi*, for *agros*. Cic.

The Gerund in *do* of the dative is sometimes governed by verbs; as, *Aptat habendo ensem*. Virg.

Gerunds of verbs not governing the accusative are never changed into participles, except those of *Medeor*, *utor*, *abutor*, *fungor*, *potior*; as, *Spes potiundi urbe* or *potiundae urbis*.

The supine in *um*, is usually put after verbs of motion; it is also put after some other verbs; as, *Dedit filiam nuptum*. *Cantum provocemus*.

The supine in *u* being used passively seldom governs any case. In ancient writers it is sometimes put after a verb of motion; as, *Nunc obsonatu redeo*. Plaut.

CHAP. XXV.

ADVERBS.

1. Some adverbs of time, place and quantity, with *instar* and *ergo*, govern the genitive.

Adam, B. 40.

Smith. § 2. R. 16.

2. Some derivative adverbs govern the case of their primitives.

Adam, R. 41.

Smith, § 9. R. 6.

AT that time : in the mean time.

The day after, they engaged in battle.

Afterwards the consul, now unquestionably conqueror, came to Cirta.

The strength of the Athenians was at that time small, their fleet being sent into Egypt.

Where in the world are we? in what city do we live?

What you were doing, or where you were, I could not even guess.

He arrived at that height of madness, that I knew not what I should do.

Virtue will every where find friends.

He who behaves well will find enough applauders.

Too much artifice seems to be employed for charming the ears.

There is sufficient protection in virtue to procure a happy life.

Although there is sufficient reward in the consciousness of the noblest actions, yet I

Tunc tempus ; interea locus.

Pridie is dies praelium in eo.

Postea locus consul, haud dubie jam victor, Cirta pervenio.

Atheniensis vires sum tunc tempus parvus, classis in Aegyptus missus.

Ubinam gens sum in qui urbs vivo?

Quis ago, aut ubi terra sum, ne suspicor quidem.

Eo vecordia procedo, ut quis ago nescio.

Virtus ubique locus amicus invenio.

Qui recte facio satis laudator invenio.

Nimis insidiae ad capiendus auris adhibeo videor.

Sum satis praesidium in virtus ad beate vivendus.

Etsi satis in ipse conscientia pulcher factum sum, tamen immortalis

think immortality is not to be despised.

I have employment enough in healing the wounds which have been given to the provinces.

Time glides away like a river.

You consider a change of employment to be like recreation.

For his sake we are come, and have sailed over the great rivers of Erebus.

He spoke the best of all; agreeably to nature.

I sent to Athens to meet him.

As he came to the city, all the people went out to meet him.

I do not ask what he says, but what he can say agreeably to nature.

Why was our camp moved further from the enemies' camp, and nearer to the city?

The Numidians possess the other parts as far as Mauritania; the Mauri are next to Spain.

Part of the standards were burnt.

There is no one who can advise you more wisely than yourself.

tas non arbitror contemnendus.

Satis habeo negotium in sanandus vulnus qui sum impositus provincia.

Annus, flumen instar, labor.

Instar refectio existimo mutatio labor.

Ille ergo venio, et magnus Erebus trano amnis.

2. Optime omnis dico: congruenter natura.

Athenae mitto obviam ille.

Hic, ad urbs veniens, totus obviam civitas procedo.

Non quis dico, quaero, sed quis convenienter natura dico possum.

Cur castra noster longius castra hostis, et propius urbs moveo?

Caeter locus usque ad Mauritania Numida teneo; proxime Hispania Mauri sum.

Partim signum sum combustus.

Nemo sum qui sapienter tu persuadeo possum, tu ipse.

1. Adverbs of time are, *interea*, *postea*, *inde*, *tunc*.

Adverbs of place are, *ubi*, *quo*, with their compounds *ubique*, *ubicunque*, *ubinam*, *ubivis*, *quocunque*, *quovis*, *aliquo*, &c. also, *eo*, *huc*, *unde*, *usque*, *nusquam*, *longe*, *ibidem*.

Adverbs of quantity are *abunde*, *affatim*, *largiter*, *nimis*, *quoad satis*, *parum*, *minime*.

The Stoicks think that wise men are friends to the wise, though they know them not; for there is nothing more lovely than virtue, and whoever possesses it, wherever he be, he will be loved by us.

The next day, Caesar led his army into the country of the Suessiones, who are next to the Remi; and after a great journey came to the city Noviodunum.

Astyages, terrified with this answer, gave his daughter in marriage to a man neither illustrious, nor a citizen, but to a man of the nation of the Persians, at that time obscure.

I know not whether it would not have been better for the Roman people to have been content with Sicily and Africa, or even to have been without these, than to have grown to such an extent as to be destroyed by their own strength.

There is no need of money; for if the king desire only those things that are expedient for the Thebans, I am ready to do them for nothing; if the contrary, he has not gold and silver enough.

Jugurtha, as he was of an enterprising and active genius,

Stoicus censeo sapiens sapiens, etiam ignotus, sum amicus; nihil sum enim virtus amabilis, qui quisquis adipiscor, ubicumque gens, a ego diligo.

Postridie is dies, Ceasar duco exercitus in finis Suessiones, qui sum Remi proximus; et iter magnus ad oppidum Noviodunum pervenio.

Astyages hic responsum territus, filia suus in matrimonium vir neque clarus, neque civis do, sed vir mediocris ex gens Persa tunc tempus obscurus.

Nescio an satius sum populus Romanus sum Sicilia et Africa contentus, aut etiam hic careo, quam eo magnitudo cresco, ut vires suus conficio.

Nihil opus sum pecunia, nam si rex is solum volo qui Thebanus sum utilis, gratis facio sum paratus; sin autem contrarius, non habeo aurum et argentum satis.

Jugurtha; ut sum impiger atque acris ingen-

Ergo, instar and partim, have the nature of substantives.

Pridie and postridie have sometimes the accusative; as, *Pridie calendas*. Cic.

En and ecce take the nominative or accusative; as, *En causa* *En hostem*. Cic. *Ecce dissensio*. Cic. *Ecce rem*. Plaut.

after he became acquainted with the general's temper, by great labour and diligence, and by often exposing himself to dangers, gained so great reputation, that he was a very great terror to the enemy.

Lycurgus suffered young men to use only one coat in a year, lest imitation should be changed to luxury. He ordered the greatest honours to be paid, not to the rich and powerful, but to the old according to the degree of their age. Nor indeed has old age any where a more honourable habitation.

ium, ubi imperator natura cognosco, multus labor, multusque cura, et saepe obviam periculum eundum, tantus claritudo pervenio, ut magnus hostis terror sum.

Lycurgus juvenis non amplius unus vestis utor totus annus permitto, ne imitatio in luxuria verito. Magnus honos non dives et potens, sed pro gradus aetas, senex sum volo. Nec sane usquam terra locus honoratus senectus habet.

CHAP. XXVI.

INTERJECTIONS.

O, heu, and proh, govern the nominative, accusative, and vocative.

Adam, R. 46.

Smith, § 4. R. 9.

Hei, and vae, govern the dative.

O JOYFUL day ! O excellent guardian of the sheep, a wolf !

Ah the piety and faith of ancient times ! Alas the vanity of men !

Alas the wickedness ! alas, the manners ! we degenerate from our parents.

O, the times ! O the manners ! O, the wretched minds of men ! O, blind souls !

O RESTUS dies : O praeclarus ovis custos, lupus !

Heu pietas ; heu fides priscus ; heu vanitas humanus !

Proh scelus ; proh mos ! a parens noster degenero.

(cum nom.)

O tempus ! O mos !
O miser homo men
O pectus caecus !

O, the cunning men ! O delightful letters of yours ! two of *which were* delivered to me at one time.

Ah, wretch that I am ! why am I compelled to do this ?

O the faith of Gods and men ! victory is in our hands.

O night ! that had almost brought eternal darkness over this city.

O wretched and unhappy day, in which Sylla was returned consul !

O, lovely boy, trust not too much to your complexion.

Ah me ! that love is curable by no herbs.

Ah wretched me ! from what hopes have I fallen.

O acutus homo ! O suavis epistola tuus ! duo unus tempus ego datus.

Heu ego miser ! cur hoc facio cogo ?

Proh deus atque homo fides ! victoria ego in manus sum.

(*cum acc.*)

O nox ! qui fere tenebrae aeternus hic urbs affero.

O miser et infelix dies ille, qui Sylla consul renunciatus sum !

O formosus puer ! nimium ne credo color.

2. Hei ego ! quod nullus amorum medicabilis herba.

Vae miserego ! quantum de spes decido.

When Alexander the Great, at Sigaeum, stood before the tomb of Achilles, O fortunate young man, said he, who found a Homer a recorder of your valour.

When Titus Vespasian, one day recollected at supper, that he had done nothing for any one that day ; My friends, said he, I have lost a day.

O wretched old man, who shall not have perceived, in so

Cum Alexander Magnus in Sigaeum, ad Achilles tumulus adstō, O fortunatus, inquam, adolescens, qui tuus virtus Homerus praeco invenio !

Titus Vespasianus, cum super caena recordor nihil sui quisquam is dies praesto, Amicus, inquam, dies perdo.

O Miser senex ! qui mors contemnendus

O, before the vocative is often suppressed, as, *Musa, causas mihi memora.* Virg.

Heu also governs the dative ; as, *Heu misero mihi.* Plaut.

long a course of years that death is to be contemned, and even wished for, if it conduct him where he shall be immortal.

O wretched, unhappy me ! you Milo were able to recal me to my country, by means of these ; and shall I not be able to preserve you in it by the same *means* ?

sum, in tam longus aetas, non video, aut etiam optandus, si aliquo is deduco, ubi sum futurus aeternus.

O ego miser ! O infelix ! revoco tu ego in patria Milo possum per hinc ; ego tu in patria per idem retineo non possum ?

AN

INTRODUCTION

TO THE

MAKING OF LATIN.

PART II.

CHAP. I.

The nominative case governs the verb.

The verb agrees, &c.

NO art can imitate the skill of nature.

Pain can force a confession of the truth, even from the unwilling.

We are most tenacious of those things which we learn in childhood.

Mankind do not know how very great a revenue is frugality.

If you and Tullia, our delight, are well, I and my dear Cicero are well.

Where is dignity, except where there is honour?

The period will arrive, and indeed speedily, whether you shrink from it, or press forward; for time glides away.

NULLUS ars imitor possum solertia natura.

2. Dolor verus vox elicio possum, etiam ab invitus.

3. Tenax sum is qui puer percipio.

4. Non intelligo homo quam magnus vectigal sum parsimonia.

5. Si tu et Tullia lux noster valeo, ego et suavis Cicero valeo.

6. Ubi autem sum dignitas, nisi ubi honestas?

7. Venio tempus, et quidem celeriter, et sive retracto, sive propero: volo enim aetas.

Death also is added *to the list*, which like the rock of Tantalus always threatens.

Virtue, fame, honour, divine and human things bow to the splendour of wealth.

Death when wished for, keeps at a distance, when unwelcome, it comes in haste.

Nature indeed has given us the loan of life as of money, without stipulating the term of payment. What cause then have you to complain, if she demand it at pleasure? for on this condition you received it.

Those give good advice, who forbid us to do any thing of which we doubt whether it be just or unjust; for justice is self-evident; a doubt in itself implies suspicion of wrong.

Meadows and fields, and herds of cattle are esteemed for this reason, that gain is procured from them; the affection and friendship of men is disinterested.

You know wherein true glory consists; where are honours in which nothing is subject to *the power of the flames*, or of age, or of posterity.

Pyramus and Cydnus were celebrated rivers: Cydnus was remarkable, not for the extent of its waters, but for their clearness, because gliding from its sources through a level region, it is received in a pure soil; nor do *any* torrents flow into it, which might dis-

8. Accedo etiam mors; qui quasi saxum Tantalus semper impendeo.

9. Virtus, fama, decus, divinus humanusque pulcher divitiæ pareo.

10. Mors optatus, recedo, at cum tristis sum, praecipitatus venio.

11. Natura quidem usura vita do, tanquam pecunia, nullus praestitutus dies. Quis sum igitur qui queror si repeto cum volo? is enim conditio accipio.

12. Bene praecipio, qui veto quisquam ago, qui dubito aequus sum an iniquus: aequitas enim luceo; ipse per sui dubitatio cogitatio significo injuria.

13. Pratum, et arvum, et pecus grex diligo iste modus quod fructus ex is capio; homo caritas et amicitia gratuitus sum.

14. Scio enim ubi verus gloria sum, ubi sum honos in qui nihil flamma, nihil senectus, nihil successor licet.

15. Pyramus et Cydnus inclytus amnis fluo: Cydnus non spatium aqua, sed liquor memorabilis, quippe lenis tractus, a fons labens, purum solum excipio: nec torrens incurro, qui placide manans alveus

turb the bed of a gently flowing river.

Alexander entered the narrow passes of the mountain which is called Pylae: on examining the situation of these places, he is said never to have more wondered at his good fortune; he confessed, that he might have been overwhelmed even by the rocks, if there had been any persons to impel them against the soldiers as they advanced.

The power over all earthly conveniences is vested in man: we enjoy the plains and the mountains: ours are the rivers, ours the lakes: we plant the fruits and the trees: we give fertility to the earth by the introduction of streams of water: we confine, direct, and change the course of the rivers; in short, by our ingenuity, we are endeavouring as it were, in nature, to create a new nature.

turbo.

16. Alexander *faux jugum qui Pylae appello, intro; contemplatulus locus situs, non alias admiror dico felicitas suus; obruo possum vel saxum, confiteor, si sum qui in subeuns propello.*

17. Terrenus *commodum omnis sum in homo dominatus; ego campus ego mons fruor; noster sum amnis, noster lacus; ego fruges sero, ego arbor: ego aqua inductio terra foecunditas do; ego flumen arceo, dirigo, averto: noster denique manus, in res natura, quasi alter natura efficio conor.*

CHAP. II.

The adjective, whether noun, pronoun, or participle, &c.

THE remembrance of past troubles is pleasant.

Nothing is good which is not honourable, nothing is evil, which is not dishonourable.

The foolish man pursues what he should shun, and shuns what he should pursue.

SUAVIS sum labor praeteritus memoria.

2 Nihil sum bonus nisi honestus, nihil malus, nisi turpis.

3. Stultus fugiendus peto, appetendus fugio.

How far from easy is virtue !
how truly difficult is the perpetual affectation of it.

There are many things difficult, which if you shall accomplish, you will not have reason to boast : if a thing require labour, it is not necessarily important.

The mind which looks into futurity, remembers the past.

Diligence is the careful preservation of ones own possessions ; avarice is the unlawful desire of those of others.

While fools aim to avoid faults, they run into the opposite extremes.

Glory is indeed a solid and real principle, not a mere shadow : it is the concurrent approbation of the good ; the impartial voice of correct judges in favour of excellent virtue ; that *voice* responds to virtue, as the image of glory.

Past pleasures delight the wise by their grateful recollection : for it is the property of our nature, to bury adverse events as it were in perpetual oblivion, and cherish the remembrance of the prosperous with pleasure and satisfaction.

The virtues are so allied and connected, that they all mutually partake of each other ; nor can they be separated the one from the other, yet each has its own peculiar office.

4. Quam non sum facilis virtus, quam vero difficilis is diuturnus simulatio.

5. Sum multus laboriosus, qui si facio, non idcirco glorior ; si laboriosus, non statim praeclarum.

6. Ipse mens qui futurus video, praeteritus memini.

7. Diligentia sum accuratus conservatio suus ; avaritia injuriosus appetitio alienus.

8. Dum vito stultus vitium, in contrarius curro.

9. Sum enim gloria solidus quidam res, et expressus, non adumbratus ; is sum consentiens laus bonus, incorruptus vox bene judicans, de excellens virtus : is virtus resono, tanquam imago gloria.

10. Sapiens bonus praeteritus gratus recordatio delecto : sum autem situs in ego, ut et adversus quasi perpetuus oblivio obruo, et secundus jucunde ac suaviter memini.

11. Virtus ita copulatus connexusque sum, ut omnis omnis sum particeps ; nec alius ab alius possum separo : tamen proprius suus quique munus sum.

To you is granted the most perfect peace, the most profound tranquillity ; such however, as while it may overwhelm the slumbering pilot, may even afford delight to the vigilant.

In certain circumstances, or in the discharge of duties, it will often happen that pleasures must be renounced, and hardships not declined.

Who has not heard of the vigils of Demosthenes ? who said that he was dissatisfied, if at any time he was outdone by the early industry of the artificers. The principal philosophers indeed could never have made such progress in their studies without ardent zeal.

The ridge of a mountain overhung the way, which was not only narrow, but, for the most part, craggy. He had however ordered the Thracians in light armour, to advance, and explore the foot-path, lest the enemy in concealment should rush upon them as they entered. A band of archers too took possession of the summit, and kept their bows bent.

At the same time, P. Scipio Aemilianus, a man the most eminent of his age in all the accomplishments of war and peace, of genius and literature, who in his *whole* life neither did, said, or thought any thing in-

12. Tu datus sum summus pax, summus tranquillitas ; ita tamen ut is dormiens gubernator vel obruo, vigilans etiam delecto possum.

13. Tempus quidam, aut officium debitus, saepe evenio, ut et voluptas repudiandus sum, et molestia non recusandus.

14. Qui non sum auditus Demosthenes vigilia ? quid oleo sui, aio, si quando opifex antelucanus victus sum industria. Philosophia denique princeps nunquam in suis studium tantus progressus, sine flagrans cupiditas, facio possum.

15. Dorsum mons immineo via non angustus modo, sed plerumque praeruptus. Thrax tamen leviter armatus praecedo jubeo, scrutorque callis, ne occultus hostis in subeun's erumpo. Sagittarius quoque manus occupo jugum ; intentus arcus habeo.

16. Idem tempus, P. Scipio Aemilianus emnis bellum ac toga dos, ingeniumque ac studium eminens seculum suum, qui nihil in vita, nisi laudandus, aut fa-

consistent with honour, being a candidate for the Aedileship, was created consul. He prosecuted with increased zeal the war against Carthage which was commenced by the former consuls, and totally destroyed that city, which was hateful to the Roman people, rather from jealousy of its power, than on account of any recent injuries.

On which side soever I turn my eyes, I behold all full of courage and strength; a veteran infantry, a cavalry of the most generous nations; you, my allies, most faithful and valiant; you, Carthaginians, impelled to battle, as well by your *love of country* as by the justest anger. Nothing is left to us but what we can vindicate with our arms.

I do not regard the dignity, the honours, and the condition of life which I have lost; but what I have acquired, what I have performed, in what glory I have lived; in short, what difference there is, in the midst of these misfortunes, between me and those through whose means I have lost all things.

But why do I speak of these things which I desire to renounce, and with all zeal to devote myself to philosophy. This was my intention from the first; but now, since I have experienced how vain are those things which I considered excellent. I determine to

cio, aut dico, aut sentio, aedilitas petens, consul creo. Bellum Carthago, aprior consul illatus, magnus vis infero, isque urbs, magis invidia imperium, quam ullus is tempus noxa, invisus Romanus nomen, funditus tollo.

17. Quocunque circumfero oculus, plenus omnis video animus ac robur; veteranus pedes, generosus gens eques, tu, socius, fidelis fortisque, tu Carthaginensis, tum ob patria, tum ob ira justus pugnaturus. Nihil usquam ego relictus sum, nisi qui arma vindico.

18. Non enim qui dignitas, qui honos, qui vita status amitto cogito; sed qui consequor, qui praesto, qui in laus vivo; denique in hic malus, qui intersum inter ego et iste, qui propter omnis amitto.

19. Sed quid ego hic, qui cupio depono, atque totus animus philosophor. Sic volo ab initium: nunc vero, quoniam qui putosum praeclarus, experior quaresum inanis, cum omni Musa ratio habeo co;

cultivate intimacy with all the Muses.

All boasting of ones self is faulty, but especially, *the boasting* of eloquence in an orator; and inspires the hearers not only with disgust, but generally with hatred. For we have by nature in our minds something sublime, and erect; and impatient of a superior. For this reason we readily raise up the prostrate, and those who humble themselves, because, in so doing, we appear as it were superior; and whenever emulation departs, benevolence succeeds. He who extravagantly praises himself, does not seem so much to make himself superior, as others inferior.

ito.

20. Omnis sui vitiosa jactatio sum, eloquentia tamen in orator praecepit: afferoque audiens non fastidium modo, sed plerumque etiam odium. Habeo enim mens noster natura sublimis quidam et erectus, et impatiens superior. Ideoque abjectus, aut submittens sui libenter allevo, quia hic facio tanquam major videor; et quoties discedo aemulatio, succedo humanitas. Qui sui supra modum extollo, non tam sui major, quam minor caeter facio.

CHAP. III.

Verbs signifying actively govern the accusative; also neuters when the noun after them has a similar signification.

TIME destroys the illusions of opinions, but confirms the decisions of nature.

Age impairs all things, even the mind itself.

Pythian Apollo commands us to know ourselves.

Flattery procures friends, truth *procures* hatred.

OPIPIO commentum deleo dies, natura judicium confirmo.

2. Omnis fero aetas; animus quoque.

3. Jubeo ego Pythius Apollo nosco egomet ipse.

4. Obsequium amicus, veritas odium facio.

Regard the mind of a man, not his outward appearance.

I wish I could as easily discover truth, as refute falsehood.

Nothing is valuable which does not render him who possesses it a better man.

As you have laid your foundations ill, so the rest will follow.

Error usurps the place of right.

You show yourself placable to your enemies, inexorable to your friends.

It is so ordained by nature, that you destroy former obligations, unless you increase them by new ones; for how often soever you have conferred favours, if you deny in any one instance, men remember only what is denied.

Many regard fame, few regard conscience.

Friendship makes prosperity more bright, adversity more supportable.

It is enough not to raise those men who are fallen through imprudence; but to oppress the prostrate, or to push those who are falling, is certainly inhuman.

Brave and wise men do not usually so much at the rewards of good actions, as the actions themselves.

5. Mens homo specto, non frons.

6. Utinam tam facile verus invenio possum, quam falsus convinco.

7. Quisquam ne bonus sum, quod non is qui possideo, melior facio.

8. Ut male pono initium, sic caeter sequor.

9. Rectus locus teneo error.

10. Inimicus tu placabilis, amicus inexorabilis praebeo.

11. Sum enim ita a natura comparatus, ut antiquus beneficium subverto, nisi ille posterior cumulo: nam quamlibet saepe obligo, si qui unus nego, hic solus memini qui negatus sum.

12. Multus fama, conscientia paucus vereor.

13. Secundus res splendidus facio amicitia, et adversus levis.

14. Satis sum homo imprudentia lapsus non erigo; urgo vero jacens, aut praecipitans impello, certe sum inhumanus.

15. Fortis et sapiens vir non tam praemium sequor soleo recte factum, quam ~~ipse~~ recte factum.

We should indeed think sleep, if it did not afford repose to the body, and a restorative from labour, appointed as an enemy to nature; for it takes away the senses, and suspends all action.

It is the character of a brave man to consider as enemies those who contend for victory; but to treat the vanquished as men; that fortitude may diminish *the evil of war*; and humanity enhance *the value of peace*.

Our age, although it had received the government as an excellent picture, but somewhat faded through age, has not only neglected to repair it with the same colours with which it was *originally made*; but has not even taken care to preserve its form, and its outlines.

Scarcely could you find a man of any nation, age, or rank, whose felicity you might compare to the fortune of Metellus. For beside his glorious triumphs, his distinguished honours, and his high eminence in the commonwealth, he brought up four sons; he saw them all of mature age, he left them all his survivors, and in possession of the highest honours. This was rather to retire happily from life, than to die.

16. Somnus denique, ego, nisi requies corpus, et medicina quidam labor affero, contra natura puto datus; aufero enim sensus, actioque tollo omnis.

17. Vir fortis sum, qui de victoria contendo, is hostis puto; qui victus sum, is homo judico; ut possum bellum fortitudo minuo, pax humanitas augeo.

18. Noster vero aetas, cum respublica, sicut pictura accipio egregius, sed jam evanescens vetustas, non modo color idem, qui sum, removo negligo, sed ne is quidem curo, ut forma saltem is, et extremus tanquam lineamentum servo.

19. Vix ullus gens, aetas, ordo, homo invenio, qui felicitas fortuna Metellus comparo. Nam praeter excellens triumphus, honosque amplius, et principalis in respublica fastigium, quatuor filius suffero: omnis adultus aetas video, omnis relinquo superstes et honoratus. Hic sum nimirum magis feliciter de vita migro, quam morior.

CHAP. IV.

Any verb may have the same case after it as before it, when both words refer to the same thing.

WE all desire to be happy.

Comedy is the imitation of life, the mirror of custom, and the image of truth.

The absence of all pain is properly termed pleasure.

Philosophy is the most honourable recreation of leisure.

Air, fire, water, and earth, are the primary elements.

Those who desire the valuable applause of good men, which alone can be truly called glory, ought to seek ease and pleasure for others, not for themselves.

Wisdom is the knowledge of divine and human things, and the perception of what is the cause of each event.

He would rather obtain the reputation of a good man, without being so, than to be a *good man* and not to be thought such.

I never wished to be an associate of his victory, I would have preferred to be a *sharer* of his misfortunes.

In the same proportion in which a man is most eminent

BEATUS omnis sum volo.

2. Comoedia sum imitatio vita, speculum consuetudo, imago veritas.

3. Dolor omnis privatio recte nomino voluptas.

4. Philosophia sum otium oblectatio honestus.

5. Aer, et ignis, et aqua, et terra, *primus elementum sum.*

6. Qui bonus fama bonus, qui solus vere gloria nomino possum, expeto, alius otium quaero debeo et voluptas non sui.

7. Sapientia sum res divinus et humanus scientia, cognitioque qui quisque res causa sum.

8. Malo obtineo* existimo bonus vir, ut non sum, quam sum, ut non puto.

9. Nunquam enim ille victoria socius sum volo, calamitas malo sum.

10. Ut quisque sum vir bonus, ita difficiliter

* *existimari, infin.*

in goodness, he most cautiously suspects others to be wicked.

Aristaeus is said to have been the discoverer of the olive.

In difficult situations the most vigorous counsels are the safest.

Sleep appears to be a refuge of all toils and anxieties.

Plato wisely said, That he was happy, who was privileged, even in old age, to attain to wisdom and correct opinions.

In the same year in which Carthage fell, L. Mummius razed Corinth to the ground. Each commander was honoured with the name of the nation conquered by himself; the one was called Africanus, the other Achaicus. The dispositions of these commanders were different; their tastes were different.

Sorrow appears to be a dangerous enemy to virtue: it threatens the destruction of fortitude, magnanimity and patience. Shall virtue therefore sink under it? Shall the happy life of a wise and firm man yield to it? How base *were this!*

What can appear great in human things to him, to whom all eternity, and the magnitude of the universe are known?

Surely there is no consolation that can alleviate my sor-

sum alius improbus suspicor.

11. Aristaeus olivae inventor sum dico.

12. In res asper fortis quisque consilium tutus sum.

13. Per fugium videor omnis labor et sollicitudo sum somnus.

14. Praeclare Plato, Beatus qui etiam in senectus contingit, ut sapientia, verusque opinio assequor.

15. Idem annus qui Carthago concido, L. Mummius Corinthus funditus eruo. Uterque imperator, devictus a sui gens nomen honoratus, alter Africanus, alter appello Achaeicus. Diversus imperator mos, diversus studium.

16. Dolor sum videor acer virtus adversarius: is fortitudo, magnitudo animus, patientia sui debilitaturus minor. Hic igitur succumbo virtus? Hic beatus sapiens et constans vir vita cedo? quam turpe!

17. Qui videor in res humanas, qui aeternitas omnis totusque mundus notus sum magnitudo?

18. Consolatio certe nullus sum, qui levo

row : no part of it is produced by chance, for that might be borne.

The study and contemplation of nature, is, as it were, the natural aliment of the mind and understanding. While we view superiour and celestial objects, we are elevated, we seem to become more ennobled, we contemn the objects around us as trifling and diminutive.

For who can be happy either when he has deserted his country, or become its oppressor ?

The indisposition of one of my friends has lately reminded me, that we are most virtuous when we are infirm : for the sick man is not a slave to his passions, he covets not honours ; he disregards wealth, and whatever share he possesses, is satisfied with it, as being soon likely to part with it ; then he remembers that there is a God, and that he himself is a man ; he admires no one, he despises none, and neither listens to malicious reports, nor countenances them.

possum dolor meus : nihil sum enim casus contractus, nam is sum ferendus.

19. Sum enim animus, ingeniumque naturalis quasi quidam pabulum consideratio, contemplatioque natura. Erigo, latus fio videor, cogitans superus atque cælestis, hic noster ut exiguus et parvus contemno.

20. Quis enim possum, aut desertus per sui patria, aut oppressus, beatus sum ?

21. Nuper me quidam amicus languor admoneo, bonus sum ego dum infirmus sum : infirmus enim non amor servio, non appeto honos, opis negligo, et quantuluscunque, ut relicturus, satis habeo : tunc Deus, homo sum sui, memini, nemo miror, nemo despicio, ac ne sermo quidem malignus, aut attendo, aut alo.

CHAP. V.

CONJUNCTIONS.

THE ignorance of future evils is more useful than the knowledge of them.

IGNORATIO futurorum malum utilis sum quam scientia.

I am a man as well as you.

It is not so honourable to be acquainted with Latin, as shameful to be ignorant of it.

Although he is far from fault, yet he is not free from suspicion.

Nor is there any felicity, except success in honourable pursuits.

My counsel, although it is not so glorious as *that* of Cato, is yet free from danger, and pain.

None ever felt his power, except by the relief of his own danger, or by the increase of his dignity.

The grace of beauty either fades by disease, or is extinguished by time.

I never in pleading desired to excite in the breasts of the judges, either grief, pity, envy, or hatred.

He possessed great knowledge both of the civil law, and military affairs.

The pleasures and pains of the mind are much greater than *those* of the body; for with the body, we feel nothing but what is present, and immediately before us; but with the mind, we perceive the past and the future.

What can be so evident, and plain, when we view the firmament, and the heavenly bodies, as that there is some power and

2. Tam ego sum homo quam tu.

3. Non tam praeclarus sum scio Latine, quam turpis nescio.

4. Quanquam a culpa absum, tamen non careo suspicio.

5. Neque alius sum felicitas, nisi honestus res prosperitas.

6. Consilium meus, etsi non tam gloriosus sum quam Cato, tamen et periculum vacuus sum et dolor.

7. Ille potestas nemo sentio, nisi aut levatio periculum, aut accessio dignitas.

8. Forma dignitas aut morbus defloresco, aut vetustas extinguo.

9. Nunquam apud iudex, aut dolor, aut misericordia, aut invidia, aut odium excito dico volo.

10. Magna prudentia cum jus civilis, tum res militaris habeo.

11. Multum major sum et voluptas. et dolor animus quam corpus, nam corpus, nihil, nisi praesens, et qui adsum, sentio possum; animus autem et praeteritus et futurus.

12. Quis possum sum tam apertus, tamque perspicuus, cum coelum suspicio, coelestisque

superiour intelligence that govern these things.

Prefer virtue to riches, for if you would compare riches with virtue, they will scarcely be thought worthy to be the handmaids of virtue.

We ought to eat to live, and not live to eat.

It is a great consolation to be able to reflect, that although the event was unfortunate, yet you thought correctly and truly.

Take care lest the punishment be greater than the fault.

The nature of all men is so constituted, that they discern and judge more correctly the affairs of others than their own.

Would you speak thus, unless you were counterfeiting? when with such eloquence you used zealously to defend the dangers of others, would you neglect your own? you were so far from inflaming our minds, that even in that place we could scarce refrain from sleep.

We have furnished them with these weapons, that we must now contend with men who are armed at all points.

You think that I mistake in thinking that the commonwealth depends on Brutus; but this is the truth, either we shall have no commonwealth or it will be preserved by him.

K 2

contemplor, quam sum aliquis numen praestansque mens qui hic rego.

13. Virtus praefero divitiae: nam si volo divitiae cum virtus comparo, vix satis idoneus tu videor divitiae, qui virtus pedisequa sum.

14. Edo oportet ut vivo, non vivo ut edo.

15. Magnus consolatio sum cum recordor, etiam si secus accido, tu tamen recte, vereque sentio.

16. Caveo ne sum poena magnus quam culpa.

17. Ita comparatus sum homo natura omnis, alienus ut melius video et dijudico, quam suus.

18. Tu istic, nisi fingo, sic age? cum iste eloquentia alienus homo periculum defendo acriter soleo, tuus negligo? tantum absum, ut inflammo noster animus, somnus iste locus vix teneo.

19. Hic ille arma do, ut nunc cum bene paratus pugno.

20. Erro me puto, qui respublica pendo a Brutus existimo: sic sui res habeo, aut nullus sum, aut ab iste servo.

I never can consider either their wealth, or their splendid edifices, or their possessions, or their power, or their pleasures, in which they are most of all bound up, as deserving to be numbered among good and desirable things: since I see men who abound in these things still suffering the want of those things in which they most of all abound: for the thirst of covetousness is never filled nor satisfied.

I wish that you may conquer Otho.

I will take care, that you forever remember this place, and this day.

It is your mind which must determine itself to be rich, not the conversations of men, nor your own possessions.

Take care that you do not think, that at this time, any one is more distressed than I am, that I see the man whom I love more than myself, in the consulship to be any thing else rather than consul.

See that you do not depart any whither from that place.

Beware of believing that you were born for this alone, that you may enjoy pleasures.

It makes but little difference whether you suffer adversity, or expect it.

Whether it be craft or valour, who will enquire, in regard to an enemy?

You appear to be apprehensive that I have not received that letter.

21. Nunquam ego, neque pecunia iste, neque tectum magnificus, neque opus, neque imperium, neque is, qui maxime adstrictus sum, voluptas, in bonus res aut expetendus, sum numerandus duco: quippe cum video homo hic res circumfluens, is tamen desidero qui maxime abundo: neque enim unquam expleo, nec satio cupiditas sitis.

22. Otho volo vinco.

23. Facio, hic locus, diesque, semper memini.

24. Animus enim tuus oportet sui judico dives; non homo sermo, neque possessio tuus.

25. Caveo puto, hic tempus plus ego quisquam crucio, quod is qui ante ego diligo, video in consulatus quisvis potius sum quam consul.

26. Caveo quoquam existic excedo locus.

27. Caveo credo tu ad hic unus natus sum, ut voluptas fruor.

28. Parvulum differo, patior adversus, an expecto.

29. Dolus an virtus quis in hostis requiro?

30. Vereor videor ut epistola illa accipio.

I fear lest while I defend my friends, I shall not spare yours.

I fear that you will think my letter superfluous.

I fear that by his pleasantry he will detain you too long.

I fear, lest while I make no proficiency, I shall be a disgrace to my studies and learning.

What is so noble, so liberal, so munificent, as to give aid to the suppliant.

No one is to be considered in the number of orators, who is not thoroughly accomplished in all the arts which become a gentleman; and although in speaking he may not use them, yet it is evident and clear whether he be ignorant of them, or acquainted with them.

Let these be the foundations of your dignity; first, your own integrity and moderation: in the next place the modesty of all who are with you: the very careful and prudent choice of your intimacies: a dignified and uniform discipline in your family: which as they are honorable in our private inter-

31. Vereor enim, ne dum meus defendo, tuus non parco.

32. Vereor ne meus literarum supervacaneus puto.

33. Vereor ne lepos meus detineo tu diutius.

34. Vereor ne nihil dum proficio, etiam dedecus sum studium ac literarum noster.

35. Quis tam regius, tam liberalis, tam munificus, quam opis fero supplex?

36. Nemo in orator numerus sum habendus, qui non sum omnis is ars, qui sum liber homo dignus, perpolitus; qui si in dico non utor, tamen appareo atque exto, utrum sum is rudis, aut disco.

37. Sum hic fundamentum dignitas tuus; tuus primum integritas et continentia, deinde omnis qui tucum sum pudor: delectus in familiaritas, percautus et diligens: familia gravis et constans disciplina; qui cum honestus sum

22. *Ut*, after volo, nolo, malo, rogo, precor, censeo, suadeo, li-
get, necesse est, oportet, &c. is sometimes suppressed.

25. After cave, *ne* is often suppressed.

28. *Ne*, as a correspondent conjunction to *an* is often elegantly omitted.

30. *Ut*, after timeo, metuo, vereor, and paveo is used for *ne non*.

31. *Ne*, after timeo, &c. is used affirmatively, in the sense of *ut*.

Ne, implying prohibition, has the imperative or subjunctive.

course, in the impetuosity of power must appear divine.

We are affected, I know not how with these situations wherein are the traces of those whom we love and admire. Indeed my favorite Athens does not so much please me by its magnificent structures, and its exquisite remains of art of ancient times, as by the recollection of the most illustrious men, where each was accustomed to dwell, to sit, and discourse; and I reflect even on their sepulchres with the highest interest.

Therefore he orders the scouts, who were sent forward to the sea coast, to examine whether Darius himself were approaching, or some one of his prefects had exhibited the appearance of the whole army advancing; but when the scouts returned, a great multitude was seen at a distance. Soon after their fires began to blaze through the whole plains.

in privatus noster ratio, instans imperium divinus videor necesse sum.

38. Moveo, nescio quis pactum, locus ipse in qui is qui diligo aut admiror, adsum vestigium: Ego quidem ille ipse noster Athenae, non tum opus magnificus, exquisitusque antiquus ars delecto, quam recordatio. summus vir, ubi quisque habito, ubi sedeo, ubi disputo sum solitus; studioseque is etiam sepulchrum contemplor.

39. Itaque speculator, in maritimus regio praemissus, exploro jubeo, ipse noster Darius adsum, an praefectus aliquis species tribuo universus veniens exercitus. Sed cum speculator reverter, procul ingens multitudo conspicio. Ignis deinde totus campus colluceo coepi.

CHAP. VI.

PREPOSITIONS.

How useful is it to have arrived at the enjoyment of prosperity through adversity!

Honour cherishes the arts; and all are excited to study by glory.

QUAM utilis sum ad usus secundus per adversus venio!

2. Honos alo ars; omnisque incendo ad studium gloria.

Even to the end of life let us not cease to exert ourselves for the common good, and to afford help even to our enemies.

In the works of Herodotus, the father of history, are numberless fictions.

Before our memory, the manners of our ancestors produced illustrious men, and excellent men preserved ancient manners and the institutions of our forefathers.

L. Sulla treated the army which he carried into Asia, contrary to the custom of ancient times, luxuriously and with too great indulgence, that he might render them faithful to himself.

Is it not better to die bravely, than to lose a wretched and dishonourable life, with ignominy?

We have poverty at home, debt abroad; our condition is wretched, our prospects much worse; in fine what have we remaining but a miserable existence?

We call Gods and men to witness, that we have taken up arms neither against our country, not to expose any man to danger, but that our own persons might be safe from injury.

Do you even now hesitate as to what you shall do to enemies apprehended within your walls?

In the time of our ancestors, T. Manlius Torquatus order-

3. Usque ad ultimus finis vita non desino communis bonum do opera, et opis fero etiam inimicus.

4. Apud Herodotus pater historia innumerabilis sum fabula.

5. Ante noster memoria, et mos ipse patrius praestans vir adhibeo; et vetus mos ac majores institutum retineo excellens vir.

6. L. Sulla excercitus, qui in Asia duco, quo sui fidus facio, contramos majores, luxuriose, nimisque liberaliter habeo.

7. Nonne emorior per virtus praestat, quam vita miser atque inhonestus per dedecus amitto.

8. Ego domus inopia, foris aes alienus: malus res, spes multum asper: denique, quis reliquum habeo, praeter miser anima?

9. Deus homoque testor, ego arma neque contra patria capio, neque quo periculum homo facio, sed uti corpus noster ab injuria tutus forem.

10. Tu cunctor, etiam nunc, quis intra moenia apprehensis hostis facio?

11. Apud majores nostros, T. Manlius Torqua-

ed his son to be put to death because he had fought against the enemy, contrary to orders.

The fear of divine punishment deters from guilt.

I excuse myself to you in the very things in which I accuse you.

That state is established in liberty, which stands by its own strength, and depends not on the will of others.

Thales asserted that all things consisted of water.

I am pleased to be praised by you, an honourable man; for that commendation is delightful, which proceeds from those who themselves have lived in honour.

Wisdom is often *seen* under a mean robe.

Such vicissitudes has the condition of mortals, that adversity springs from prosperity and prosperity from adversity. God has concealed the sources of both; and often the cause of good and evil lurks under the appearance of its opposite.

If indeed all things consist in pleasure, we are very far surpassed by the beasts, for whom the earth pours forth from its bosom various dainties, without their labour. Believe me, we are born for nobler purposes.

So great lustre is there in true glory, so great dignity in greatness of mind, and resolu-

tus filius suus, quod is, contra imperium, in hostis pugno, neco jubeo.

12. Divinus supplicium metus a scelus revoco.

13. Ego tu excuso in is, ipse in qui tu accuso.

14. Civitas is in libertas sum positus, qui suus sto vis, non ex alienus arbitrium pendo.

15. Thales ex aqua dico omnis consto.

16. Laetus sum laudo a te laudatus vir; is enim jucundus laus, qui ab alius proficiscor, qui ipse in laus vivo.

17. Saepe sum etiam sub palliolum sordidus sapientia.

18. Habeo hic vicis conditio mortalis, ut adversus ex secundus, ex adversus secundus nascor: occulto uterque semen Deus; et plerumque bonus malusque causa sub diversus species lateo.

19. Ego vere, siquidem in voluptas sum omnis, longe multumque supero a bestia, qui ipse terra fundo ex sui pastus varius, nihil laborans. Ad altus quidam, credo ego, nascor.

20. Tantus sum splendor in laus verus, in magnitudo animus, et

tion, that these things seem the gifts of virtue, others the favours of fortune.

All men by a certain silent perception, without any skill, can distinguish what is right and wrong in art.

As Aratus thought proper to begin from Jove, so I think I should properly begin from Homer: for he has given an example and an original in every description of eloquence. None ever excelled him in sublimity, in great subjects, or in propriety in small. He unquestionably left all far behind him; the heroick poets especially; because indeed, the comparison is most of all clear in a similar subject.

consilium, tantus dignitas ut hic a virtus donatus, caeter fortuna commodatus sum videor.

21. Omnis, tacitus quidam sensus, sine ullus ars, qui sum in ars rectus ac pravus dijudico.

22. Ut Aratus ab Jupiter incipiendus puto, ita ego rite coepturus ab Homerus videor. Hic enim omnis eloquentia pars exemplum et ortus do. Hic nemo in magnus sublimitas, in parvus proprietas, supero. Omnis, sine dubius, procul a sui relinquo; heroicus tamen praecipue; videlicet quia clarus in materia similis comparatio sum.

Prepositions compounded.

I wish we could wipe away the tears of all these by our votes and decrees.

The doors, torn from their hinges, fall to the ground.

She bears a quiver on her shoulder, and as she advances appears above all the goddesses.

23. Utinam hic omnis fletus sententia noster et consilium abstergo possum.

24. Emotus procumbo cardo postis.

25. Illa pharetra ferro humerus, gradiensque dea superemineo omnis.

Verbs compounded with *a*, *ab*, *ad*, *con*, *de*, *ex*, *in*, sometimes repeat the preposition.

Separate yourself at length, I pray you, from those with whom not your own judgment, but the necessity of the times has connected you.

26. Sejungo tu, quaeso, aliquando ab is cum qui tu non tuus iudicium, sed tempus vinculum conjungo.

We are taught by the authority of the laws to restrain our passions, to protect our own property; to keep our minds, eyes, and hands from that of others.

Reason is derived from the nature of things, impelling us to do what is right, and deterring us from guilt.

If there be in mankind intelligence, fidelity, virtue, friendship, whence could these descend upon earth but from the gods?

The sea which washes it certainly does not differ in colour from other seas. Its name is derived from king Erythrus, from which circumstance the ignorant think that its waters are red.

Cicero with sufficient clearness establishes this rule, That in speaking it is ever the greatest of all faults to differ from the ordinary style of discourse, and from the custom of common sense.

How can life be pleasant which is destitute of prudence, destitute of moderation?

27. *Doceo auctoritas lex coerceo cupiditas, noster tueor, ab alienus, mens, oculus, manus abstineo.*

28. *Sum enim ratio profectus a res natura, et ad recte facio impellens, et a delictum avocans.*

29. *Si insum in homo genus, mens, fides, virtus, concordia; unde hic in terra, nisi a superi, defluo possum?*

30. *Mare, certe, qui alluo, ne color quidem abhorreo a caeter. Ab Erythrus rex inditus sum nomen, propter qui ignarus rubeo aqua credo.*

31. *Satis aperte Cicero praecipio, In dicendum vitium vel maximus sum a vulgaris genus oratio, atque a consuetudo communis sensus abhorreo.*

32. *Quomodo jucundus vita possum sum, a qui absum prudentia, absum moderatio?*

CHAP. VII.

THE RELATIVE.

Who is there that is not more anxious for money, than duty.

Quis sum qui non pecunia avidus sum quam officium?

He is equally poor who has not a sufficiency, and he who thinks that nothing can be enough:

We ought not to do any thing, of which we cannot render a reason.

Death is terrible to those with whose life all things are annihilated, not to those whose glory cannot perish.

Fortune is not only herself blind, she also usually makes those blind on whom she bestows her favours.

He is not safe whom all men hate.

There is no danger so great which a wise man will think should be avoided, for the welfare of his country.

Justice is that virtue, by which men are denominated good.

Themistocles, when Simonides, or some one else, promised him the art of memory, I would rather, said he, possess *the art of* forgetfulness; for I remember even what I would not; but I cannot forget what I would.

To him the city was delivered destitute of defence, abounding with supplies. What is there which you ought not to fear from one who considers the very temples and houses, not as his country, but as his plunder.

Nor did I this for the sake of the commonwealth, which I consider to be utterly de-

2. *Egens aeque sum is qui non satis habeo, et is qui nihil satis possum sum puto.*

3. *Non debeo quisquam ago, qui non possum causa reddo.*

4. *Mors sum terribilis is, qui cum vita omnis extinguo, non is qui laus emorior non possum.*

5. *Non enim solus ipse fortuna sum caecus, sed etiam plerumque efficio caecus qui complector.*

6. *Tutus ille non sum qui omnis odi.*

7. *Nullus tantus sum periculum qui sapiens pro salutis patria vitandus arbitror.*

8. *Justitia virtus sum, qui vir bonus appello.*

9. *Themistocles quidem, cum is Simonides, aut quis alius, ars memoriarum polliceor, Oblivio, inquam, malo; nam meminere etiam qui nolo; obliviscor non possum qui volo.*

10. *Hic traditus urbs sum nudus praesidium, refertus copiae. Qui sum qui ab is non metuo, qui ille templum et tectum non patria, sed praeda puto?*

11. *Nec hic facio res publica causa, qui funditus deletus puto, sed quod*

stroyed : but because I am ignorant of the events which have taken place, and of what may take place.

The law is the highest reason, implanted by nature, which directs that which ought to be done, and prohibits the contrary.

Our forefathers, truly, whose virtues even now sustain our vices, were unhappy, who procured their sustenance with *the labour of* their own hands : whose couch was the earth, whose houses did not yet shine with gold, whose temples did not yet glitter with gems.

I have performed every thing, Brutus, which one ought to do, who is placed in the station in which I am ; nor those offices merely, which alone can be claimed from a citizen, *namely*, fidelity, vigilance, patriotism ; for these are such, as there is no man who is not bound to perform.

is qui fio, aut qui certe futururus sum nescio.

12. Lex sum ratio summus insitus in natura, qui jubeo is qui faciendus sum, prohibeoque contrarius.

13. Scilicet majores noster, qui virtus etiam nunc vitium noster sustento, infelix sum, qui sui manus suus paro cibus ; qui terra cubile sum, qui tectum nondum aurum fulgeo ; qui templum nondum gemma niteo.

14. Omnis praesto, Brutus, res publica, qui praesto debeo is, qui sum is, qui ego sum gradus collocatus ; nec ille modo, qui nimirum solus ab homo sum postulandus ; fides, vigilantia, patriaeque caritas ; is sum enim, qui nemo sum qui non praesto debeo.

CHAP. VIII.

THE INFINITIVE MODE.

IT were better to die a thousand times than to suffer these things.

Since to live long is denied to us, let us leave something by which we may manifest that we have lived.

MORIOR millies praesto, quam hic patior.

2. Quatenus ego nego diu vivo, relinquo aliquis qui ego vivo testor.

It is not to know but little, that is base, but to persevere foolishly, and long, in what we know but little.

To have great power to promote the welfare of others is an honour to many; to have had little power to destroy, is a disgrace to none.

I would rather be good, than *merely* to appear so.

The mind ought to obey reason, and to follow wherever that leads.

The sun appears to me to have departed from the world.

As to the sick, while there is life, there is said to be hope; so I, as long as Pompey was in Italy, did not cease to hope.

They think that I wish to have a good reputation, that he may have a bad one; and *that I wish* to do well, not for the sake of my own honour, but of his disgrace.

I would sometimes rather prefer, that many should think me to act unguardedly, than that a few, that I had acted dishonestly.

All the great virtues must necessarily decline, where pleasure rules.

You believe that I err, in thinking the commonwealth to depend on Brutus: but so it is, either we shall have no commonwealth, or it will be preserved by him.

Democritus said that truth was sunk in a well.

3. Non parum cognosco, sed in parum cognitus stulte, et diu persevero, turpis sum.

4. Multum possum ad salus alter, honos multus; parum possum ad exitium, probrum nemo.

5. Sum quam videor bonus malo.

6. Pareo animus ratio debeo, et quo ille duco sequor.

7. Sol excido ego e mundus videor.

8. Ut aegrotus, dum anima sum, spes sum dico, sic ego, quoad Pompeius in Italia sum, spero non desisto.

9. Ego puto bene audio volo, ut ille male audio, et recte facio, non meus laus, sed ille contumelia causa.

10. Malo interdum, multus ego non caute, quam paucus non honeste facio existimo.

11. Magnus virtus jaceo omnis necesse sum, voluptas dominans.

12. Erro ego puto, qui respublica puto pendeo a Brutus; sic sui res habeo, aut nullus sum, aut ab ille servo.

13. Democritus in profundum veritas sum demersus dico.

I am not insensible how cruel it is, that the guilt of parents should be expiated by the punishment of their children.

Alexander presented a city to one of his friends : when he to whom it was presented declined so great a gift, and said that it did not suit his condition ; I did not inquire, said he, what was proper for you to receive, but what for me to give.

Do not think, that it was by arms that our ancestors made the republick great from a small one ; if it were so, we should now have it much more beautiful.

They wish to tyrannize, you to be free : they *wish* to inflict injuries, you to repel them. Can friendship exist with such opposite dispositions ?

Sulpitius, to whom not long before they granted every thing, after a short space of time, they not only forbid to live, but even to be buried.

14. Nec vero ego fugio, quam sum acerbus, parens scelus filius poenula luo.

15. Urbs quidam Alexander dono. Cum ille qui dono, tantus munus recuso, dico non convenio suus fortuna ; Non quaero, inquam, qui tu accipio decet, sed qui ego do.

16. Nolo existimo, majores noster arma respublica ex parvus magnus facio ; si ita res sum, multo pulcher is ego habeo.

17. Dominor ille volo, tu liber sum : facio ille injuria, tu prohibeo. Possumne in tam diversus mens pax aut amicitia sum ?

18. Sulpitius, qui paulo ante omnis concedo, brevis spatium non modo vivo, sed etiam sepelio prohibeo.

CHAP. IX.

Substantives signifying different things, &c. Adjectives in the neuter gender, &c. Verbal adjectives, &c. Partitives, comparatives, superlatives, &c. If the latter substantive have an adjective of praise, &c. Adjectives of plenty and want, &c.

AN inordinate love of pleasure, and an attachment to virtue, cannot easily exist in the same person.

Virtue desires no other reward of her labours and dangers, except this of praise and glory.

The graceful is discerned in every act and word; in short, in every motion and position of the body.

All things are more tolerable than the pang of guilt.

The *Iliad*, the poem of Homer, was inclosed in a nutshell, written on parchment.

The greatest temptation of sinning is the hope of impunity.

What is more base than that the life of a wise man should depend on the report of a fool!

Justice desires no reward, no recompense; it is therefore sought for its own sake.

Philosophy, the parent of all the useful arts, instructs us first in the worship of God, next in the rights of mankind,

CUPIDITAS voluptas, et studium virtus, non facile in idem homo sum possum.

2. Nullus virtus alius merces labor periculumque desidero, prae-ter hic laus et gloria.

3. Decorus in omnia factum et dictum, in corpus denique motus et status cerno.

4. Omnis sum facilis quam peccatum dolor.

5. In nux includo *Ilias* Homerus carmen, in membrana scriptus.

6. Magnus illecebra sum pecco impunitas spes.

7. Qui turpis quam sapiens vita ex insipiens sermo pendeo!

8. *Justitia*, nihil appeto praemium, nihil pretium; per sui igitur expeto.

9. *Philosophia*, mater omnis bonus ars, ego primum ad Deum cultus, deinde ad jus homo,

then in modesty and magnanimity.

The foundation of eloquence, as of other things, is wisdom; for as in life, so in oratory, nothing is more difficult to discern than what is proper.

Glory brings more trouble than pleasure.

It is peculiar to a well ordered mind, both to rejoice at prosperity, and grieve at adversity.

Although it is more desirable to end our days without pain, and without oppression, yet it adds greater glory to our immortality, to be wished for by our fellow citizens, than never to have been injured.

What nation does not love mildness, and benignity, a disposition grateful, and mindful of a kindness? What nation does not hate the proud, the malicious, the cruel, the ungrateful?

You have always been desirous of glory, and covetous of praise, beyond other nations.

Nature has given to man a mind capable of every virtue.

tum ad modestia, magnitudoque animus erudio.

10. Sum eloquentia, sicut reliquus res, fundamentum sapientia; ut enim in vita, sic in oratio, nihil sum difficilis quam quis decet video.

11. Plus molestia quam voluptas gloria habeo.

12. Proprius sum animus bene constitutus, et laetor bonus res, et doleo contrarius.

13. Etsi optabilis sum cursus vita conficio sine dolor, et sine injuria, tamen ad immortalitas gloria plus affero desideratus sum a suis civis, quam omnino nunquam violatus sum.

14. Qui natio non comitas, non benignitas, non gratus animus et beneficium memor diligo? Qui superbus, qui maleficus, qui crudelis, qui ingratus non asperno?

15. Gloria appetens atque laus avidus semper sum praeter caeter gens.

16. Natura homo domens omnis virtus capax.

19. Partitives, &c. are sometimes used with the prepositions, *de, e, ex, inter, ante.*

Who of them all was more learned than Aristotle?

Nor is there any one of any nation who cannot attain to virtue, having procured a guide.

The Peripatetics, first of all the philosophers, taught these things.

He was made tribune of the people first among the most noble men.

What mortal is there, who has the spirit of a man, who can endure, that riches should overflow to them, to us property should be wanting, even for our necessities?

They are endowed with the best disposition, the greatest wisdom, and the most perfect harmony.

They heard of him before, now they see him with them, possessed of such temperance, mildness, and humanity, that they seem to be most happy, with whom he spends the most time.

Such was the virtue and wisdom of our ancestors, that, in framing their laws, they proposed to themselves nothing but the safety and advantage of the commonwealth.

Strength, without counsel, falls by its own weight.

Indeed the air itself, which is extremely cold, is very far from being destitute of heat.

Italy was then full of Grecian arts and discipline.

17. Quis omnis sum Aristoteles doctus?

18. Nec ullus gens quisquam sum, qui nactus dux, ad virtus pervenio non possum.

19. Peripateticus primus ex omnis philosophus hic doceo.

20. Tribunus plebs fieri primus inter nobilis.

21. Quis mortalis, qui virilis ingenium,* tolero possum, ille divitiarum supero, ego res familiaris etiam ad necessarius desum?

22. Sum bonus animus, superus consilium, concordia singularis.

23. Hic audio antea, nunc praesens video tantus temperantia, tantus mansuetudo, tantus humilitas, ut is beatus sum videor, apud qui ille diutius commoror.

24. Is virtus et sapientia majores noster sum, ut in lex scribendus, nisi salus atque utilitas respublica, sui alius nihil propono.

25. Vis, consilium expers, moles ruo suus.

26. Ipse vero aer, qui natura sum maxime frigidus, minime sum expers calor.

27. Sum Italia tum plenus Graecus ars ac disciplina.

* est understood.

Whenever we are free from our necessary business and cares, then we are anxious to hear, to see, and to learn something.

About the same time Athens ceased to be governed by kings; their last king was Codrus, who, when the Lacedaemonians harrassed the Athenians in a distressing war, and the oracle of Apollo had declared, *that that side should prevail, whose commander should be slain by the enemy*, laying aside his regal robes, assumed the dress of a shepherd, and entering the enemies camp, designedly, and imprudently provoking a quarrel, is slain. Who will not admire the man who seeks death by those arts by which life is wont to be sought by the indolent.

Afterward arose the most illustrious genius of Homer, beyond comparison the greatest: who, from the magnitude of his works, and the splendor of his verse, alone deserves the name of poet: in regard to whom this is most remarkable, that neither before him was any one found whom he might imitate, nor after him any one capable of imitating him: nor can we find any except Homer and Archilochus, who in the work in which he is the first author, is also the most perfect.

28. Cum sum necessarius negotium curaque vacuus, tum aveo, aliquis video, audio, ac disco.

29. Idem fere tempus, Athenae sub rex sum desino, qui ultimus rex sum. Codrus, qui cum Lacedaemonius gravis bellum Atticus premo, respondeoque Pythius, *qui dux ab hostis sum occisus, is sum superior*, depositus vestis regius, pastoralis cultus induo; immistusque castra hostis, de industria, imprudenter, rixaciens, interimo. Quis is non miror, qui is ars mors quaero, qui ab ignavus vita quaero soleo.

30. Clarus deinde Homerus, illuceo ingenium, sine exemplum magnus; qui magnitudo opus, et fulgor carmen, solus appellor poeta mereo: in qui hic magnus sum, quod neque ante ille, qui ille imitor, neque post ille, qui is imitor possum invenio: neque quisquam alius, qui opus primus auctor sum, in is perfectus, praeter Homerus et Archilochus reperio.

A considerable part of Judea is dispersed in villages; they have also towns. Jerusalem is the capital. There is a temple of immense wealth. Cn. Pompey was the first of the Romans who conquered the Jews, and entered the temple with the right of a victor. The walls of Jerusalem were razed to the ground, the temple was preserved.

This was the end of Ser. Galba, at the age of seventy three years, having passed through the reigns of five princes in prosperity, and happier under the government of others than in his own. His family was of high nobility and great wealth. His abilities were moderate; he was rather free from vices, than possessed of virtues; neither regardless of fame, nor vain glorious: not covetous of the wealth of others, frugal of his own, penurious of that of the public: too great for a private man, while in a private station; and by the consent of all capable of empire, if he had never reigned.

31. Magnus pars Judaea vicus dispergo: habeo et oppidum. Hierosoloma gens caput. Illic immensus opulentia templum. Romanus primus Cn. Pompeius Judaeus domo, templumque jus victoria ingredior. Murus Hierosoloma dirutus, delubrum maneo.

Hic exitus habeo Ser. Galba, tres et septuaginta annus, quinque princeps prosper fortuna emensus, et alienus imperium felix quam suus. Vetus in familia nobilitas, magnus opis. Ipse medius ingenium, magis extra vitium, quam cum virtus. Fama nec incuriosus, nec venditor: pecunia alienus non appetens, suus parcus, publicus avarus: major privatus vicius, dum privatus sum, et omnis consensus capax imperium, nisi impero.

CHAP. X.

This chapter is referred to Chapter 10, Part 1. and to Chapter 40 in the use of the Particles.

more zeal exhort to virtue? Who with more severity deter from crimes? Who can praise the good with more eloquence? Who by his reprimands can more powerfully restrain ambition? Who by more soothing consolations can assuage sorrow.

If there was ever a time, O my mother, when I was dear to you, I entreat you that you would call it to mind, and pity me now destitute.

Who can then doubt, (if every one is to be considered richest, who possesses what is of most value,) that riches arise from virtue, since no possession, no quantity of money, is to be esteemed of more value than virtue.

ardentius? quis a vitium acrius revoco? quis vitupero improbus asperius? quis laudo bonus ornatius? quis cupiditas vehementius frango accuso possum? quis moeror levo mitius consolor?

16. Si unquam ullus sum tempus, mater, cum ego voluptas tu sum, obsecro is ut memini, atque inops nunc tu miseresco ego.

17. Quis igitur, (siquidem ut quisque qui plurimus possideo, ita ditis habendus sum) dubito quin in virtus divitiarum pono, quoniam nullus possessio, nullus vis aurum, plus quam virtus aestimandus sum?

CHAP. XII.

Verbs of accusing, condemning, acquitting, and admonishing, govern an accusative with the genitive.

Sometimes instead of the genitive, the ablative is used, with or without a preposition.

If you will accuse your master of avarice, you will gain a bad reputation.

Forbear, O Cupid, to condemn your poet of guilt.

Remind him of his former condition.

Caelius would never have

Si herus insimulo avaritia, male audio.

2. Parco tuus vates scelus damno, Cupido.

3. Admoneo ille pristinus fortuna.

4. Nunquam tam Cae-

been so foolish, as to accuse another of bribery, if he himself had been so deeply contaminated with bribery.

If you are a partial judge to me, I will condemn you of the same crime.

I beseech you, deliver me a wretch as soon as possible from this fear.

He strenuously accused Timarchus of immodesty.

I thought that you needed admonition on that subject.

I pray you to advise Terentia in respect to the will.

Though you had ungratefully and impiously disclaimed the name of friendship, yet you might have conducted your enmity after the manner of men, not pursued him with fictitious accusations, not sought his life, nor accused of him capital crimes.

If any freed man of Lentulus or Gellius had condemned any one for theft, that person would lose all his honours, and would never recover any part of his character; but those, whom Gellius and Lentulus themselves have noted for theft and bribery, not only appear again in the senate, but are formally acquitted of these very crimes.

lius amens sum, ut, si sui iste infinitus ambitus commaculo, ambitus alter accuso.

5. Si in ego iniquus sum iudex, condemno idem ego tu crimen. (abl.)

6. Obsecro tu, quamprimum hic ego libero miser metus. (abl.)

7. Timarchus de impudicitia graviter accuso.

8. Puto is de res tu sum admonendus.

9. Tu oro, ut Terentia de testamentum moneo.

10. Quamvis ingrato et impie necessitudo nomen repudio, tamen inimicitia homo mos gero possum, non crimen fictus insector, non expe-
to vita, non caput arcesso.

11. Siquis Lentulus aut Gellius libertus furtum condemno, is, omnis ornamentum amissus, nullus honestas suus pars recupero: qui autem ipse Gellius et Lentulus homo furtum et captus pecunia nomen noto, is non modo in senatus redeo, sed etiam ille ipse res iudicium absolvo.

CHAP. XIII.

Impersonal verbs, with the dative.

HE pleads the example of good men; by whose example he thinks it lawful for him to do as they have done.

If a wise man had even the ring of Gyges, he would not think himself at liberty to do wrong, more than if he had it not; for good men regard honesty, not secrecy.

It is the duty of a great and wise man, when he accepts the tablet for the purpose of acting as judge, not to think himself alone, nor that whatever he may wish is permitted him; but that he should have regard to law, religion, equity, honor; and banish lust, hatred, envy, fear, and every bad passion.

If I ask no other reward than an honourable retirement, who would not allow it to me? Let them have their honors, their commands, their provinces, their triumphs, their other trophies of eminent glory, let me be permitted to enjoy, with a quiet and tranquil mind, the sight of the city which I have preserved.

What remaining hope of our liberty have we, if that which they desire is permitted to them, and what is permitted, they are able, and what they are able, they dare to do?

HA~~B~~EO bonus exemplum; qui exemplum sui licet is facio, qui ille facio, puto.

2. Ipse Gyges annulus si habeo sapiens, nihil plus sui licet puto pecco, quam si non habeo; honestus enim bonus vir, non occultus quaero.

3. Sum homo magnus atque sapiens, cum ille, judico causa, tabella sumo, non sui puto sum solus, nec sui quicunque concupisco licet; sed habeo in consilium lex, religio, aequitas, fides; libido autem, odium, invidia, metus, cupiditasque omnis amovendus.

4. Si nullus alius ego praemium nisi honestus otium postulo, quis non concedo? Sui habeo honores, sui imperium, sui provincia, sui alius praeclarus laus insignis; ego licet in urbs qui conservo conspectus, tranquillus animus et quietus fruor.

5. Qui reliquus spes maneo libertas, si ille et quod libet, licet, et quod licet possum, et qui possum audeo?

It was neither agreeable to myself, nor my brother, nor any of our friends, that we should so act, that our indiscretion should injure not only ourselves, but the commonwealth.

6. Nec ego, nec frater, nec quisquam amicus placet committo, ut temeritas noster non solum ego, sed etiam res publica noceo.

Passive Impersonals.

We have arrived at the island: nothing is pleasanter than this.

Men strive in the eager pursuit of wickedness.

It is safer trusting to mankind at large than to individuals; for individuals may deceive and be deceived; no one ever deceived all men; nor did all ever deceive any man.

7. In insula venio; nihil sum hic amoenus.

8. Certo ingens quidam nequitia certamen.

9. Melius omnis quam singulus credo; singulus enim decipio, et decipio possum; nemo omnis, nemo omnis fallo.

Refert and Interest.

It greatly concerns your private affairs, that you should come as soon as possible.

It is of great importance what he wishes; for what ever he desires, he desires with earnestness.

Wherefore in dispensing justice let there be the greatest severity, provided it be not influenced by favour, but preserved impartial: that firmness must be exhibited, which may resist not only partiality, but even the suspicion of partiality: yet it is of little avail, that justice is administered impartially by yourself, unless the same be done by those to whom you shall have assigned any part of this office.

10. Multum interest res familiaris tuus tu quamprimum venio.

11. Magnum refert hic qui volo, nam quisquis volo, valde volo.

12. Quare sum summus in ius dicendus severitas, dummodo is ne vario gratia, sed conservo aequabilis: constantia ille sum adhibendus, qui resisto non solum gratia, sed etiam suspicio; sed tamen parvus refert abs tu ipse ius dico aequaliter; nisi idem ab is fio, qui tu is munus aliquis pars concedo.

Miseret, Poenitet, &c.

May you never repent of your advice, nor I of my compliance.

Truly I am ashamed of those philosophers, who think no crime to be avoided, except what is marked out by written law; for how can we call those modest, who are deterred from lewdness only through fear of infamy.

For what can avail Cicero all his copious writings on the liberty and dignity of his country, on death, exile, and poverty? Of what use is it to us that Antony is conquered, if he is conquered *only*, that the *flower* obtained from him, may be bestowed on another? Let Cicero live, if he can, a suppliant, if he feel no shame from his years, his actions, or his honors.

13. Nec tu consilium, nec ego poenitet obsequium.

14. Ego nimirum iste philosophus pudet, qui nullus vitium vito, nisi iudicium ipse notatus, puto; qui enim possum is qui a stuprum arceo infamia metus, pudicus dico.

15. Quis enim Cicero prosum, qui pro libertas patria, ac dignitas, qui de mors, exilium, paupertas scribo copiose? Quis enim noster refert, victus sum Antonius, si victus sum, ut alius vacat, quod ille obtineo? Vivo Cicero, si possum, supplex, si neque aetas, neque res gestus, neque honos pudet.

Decet, Delectat, &c.

You ought to be mindful of my condition.

It is a fault common to all, that in old age we are too much devoted to money; it becomes us to shun this fault.

You ought also to look forward to futurity, and imagine what it now becomes me to be; and in what respect you think I may be most useful to the state.

16. Fortuna memor tu decet sum meus.

17. Vitium communis omnis sum, quod nimium ad res in senecta attentus sum; hic macula decet ego effugio.

18. Aliquis etiam in posterus respicio, fingoque, qui ego sum decet, et ubi ego plurimum prosum republica sentio.

My fellow citizens, since it is not permitted me to enjoy

19. Tranquillus republica civis meus, quoniam

with them: a peaceful government, shall enjoy it without me, but by my means: I will submit and depart: If I cannot enjoy a good government, yet I will be separated from a bad one: and whenever I shall find a virtuous and free state, in that I will rest.

I exceedingly differ from you, Brutus, nor do I consent to your clemency: wholesome severity excels the empty shew of clemency: my life indeed is almost spent; this subject most of all interests you: believe me, you will be ruined, Brutus, unless you act with caution. Consider these words addressed to you by the oracle of Pythian Apollo; nothing can be more certain.

Let men cease to hope that I, now restored, can be shaken by the same devices, as those by which they overthrew me when I was secure: I have paid a great price for my error; so that I not only regret my folly, but am ashamed of it.

It is proper as well that soldiers should be ignorant of some things, as that they should know others. Such is the nature of the authority of commanders, and of the severity of discipline, that in many cases, it is expedient that commands only be given even to centurions and tribunes. If when they are ordered, it is permitted to each to question,

ego cum ille non licet, sine ego ipse, sed per ego tamen, perfruo: ego cedo, atque abeo: si ego respublica bonus fruo non licet, at careo malus; et quamprimum tango bene moratus et liber civitas, in is conquiesco.

20. Vehementer a tu dissentio, Brutus, neque clementia tuus concedo: salutaris severitas vincit inanis species clementia: ego quidem aetas actus ferme sum; tuus isthic refert maxime: opprimo, ego credo, Brutus, nisi provideo. Hic ex oraculum Apollo Pythius editus tu puto; nihil possum sum verus.

21. Desino homo idem machina spero ego restitutus possum labefacto, qui ante stans percello; datus merces sum error meus magnus, at ego non solum piget stultitia meus, sed etiam pudet.

22. Tam nescio quidam miles, quam scio oportet. Ita sui dux auctoritas, sic rigor disciplina habeo, ut multus etiam centurio tribunusque tantum jubeo expedit, si ubi jubeo, quaero singulus licet; pereuns.

obedience failing, authority, | obsequium, etiam impe-
too, is destroyed. | rium intercido.

CHAP. XIV.

DATIVE CASE.

Adjectives signifying profit or disprofit, &c. Verbals in *bilis* and *duis*, &c. The person or thing to or, for, &c. *Sum* and its compounds, &c. *Est* for *habeo*, &c. (so *suppetit*.) *Sum* for *affero*, &c.

TRUTH, although it is not always pleasant to me, is yet acceptable.

Falsehood borders on truth.

The same labours are not equally painful to the commander and the soldier, because honor itself renders the labours of the commander lighter.

Let us meditate upon death, and detach ourselves from our bodies; that is, let us accustom ourselves to die; this will be like the celestial life, even while we shall be in this world.

It is unpleasant to a delicate man to ask any thing important from one whom he thinks he has obliged, lest he should seem rather to demand than request what he asks; and consider it as a payment rather than as a favour.

I think that the knowledge of futurity would by no means be useful to us, for what would

VERITAS, etsi jucundus non semper sum, ego tamen gratus sum.

2. *Finitimus falsus verus.*

3. *Idem labor non sum aequè gravis imperator et miles, quod ipse honos labor levis facio imperator.*

4. *Mors commentor, disjunctoque ego a corpore; is sum, consuesco morior; hic et dum sum in terra, sum ille caelestis vita similis.*

5. *Gravis sum homo pudens peto, aliquis magnus ab is de qui sui meritis puto, ne is qui peto, exigo, magis quam rogo, et in merces potius quam beneficium locus numero videor.*

6. *Ego ne utilis arbitror sum ego futurus res scientia; qui enim*

have been the life of Priam, if he had known from his youth what things he should suffer in his old age.

It is proper that one should first be a good man himself, and then that he seek others like him.

He who could perceive by his mind the revolutions, and all the motions of the stars, shews that his mind was like his by whom they were made in heaven.

You have crept into honors by the mistake of mankind, by the recommendation of smoke dried statues, which you are like in nothing, but in complexion.

I think that nothing is to be gained by me, either of honor, or of glory.

I think this ought to be principally avoided, and guarded against by the orator.

Although these things were not desirable to me in suffering them, yet they will be pleasant in reading.

Nor is he easily seen, nor accessible to any one.

Wisdom should not only be acquired, but enjoyed by us.

Nature by the power of reason unites man to man.

Philosophy heals the mind, takes away vain disquietudes, frees it from passions, drives away fear.

He most of all lays open his ears to flatterers, who flatters himself and is most of all

vita Priamus sum, is ab adolescentia scio qui eventus senectus sum habiturus.

7. Par sum autem primum ipse sum vir bonus, tam alter similis sui quaero. (gen.)

8. Stella conversio, omnisque motus qui animus video, is doceo similis animus suus is sum a qui is fabricatus in caelum sum. (gen.)

9. Obrepro ad honor error homo, commendatio fumosus imago, qui similis habeo nihil, praeter color. (gen.)

10. Nihil ego acquirendus puto, neque ad honos neque ad gloria.

11. Hic orator maxime cavendus et providendus puto.

12. Is etsi ego in experior non sum optabilis, tamen in lego jucundus sum.

13. Nec video facilis, nec dico affabilis ullus.

14. Non parandus solum ego, sed fruendus etiam sum sapientia.

15. Natura vis ratio homo homo concilio.

16. Philosophia me deor animus, inanis sollicitudo detraho, cupiditas libero, pello timor.

17. Is assentator patet facio auris suus maxime, qui ipse sui assen-

Anacharsis sends health to Hanno. My clothing is a Scythian cloak, my shoes are the callousness of my feet; my bed is the ground; my seasoning is hunger; my food is milk, cheese, and flesh. Offer those gifts with which you are pleased to your own people, or to the immortal gods.

At that time lived Lysias, who was not indeed versed in forensic causes; but excelled in the ingenuity and elegance of his writings; whom we might venture to pronounce almost a perfect orator, for that orator who was absolutely perfect, and to whom nothing was wanting, you would without hesitation pronounce to be Demosthenes,

Why should I write to you minutely respecting the commonwealth? It is wholly lost; and it is more wretched than you left it, because at that time a tyranny of that kind seemed to have enslaved the state, as was pleasant to the multitude, and to good men although irksome, yet not ruinous; now on a sudden, it is become so detested by all, that we tremble at what may be the result.

You have a brother elder than yourself, worthy of this elevation, if you were not superior. Yours is that period of life which has already escaped the headstrong passions of youth; yours has been a

32. Anacharsis Hanno salutem. Ego amictus sum Scythicus tegmen; calceamentum solum callum; cubile terra; palpamentum, fames; lac, caseus, caro vescor. Munus iste qui sum delectatus, vel civis tuus, vel deus immortalis dono.

33. Tum sum Lysias, ipse quidem in causa forensis non versatus; sed egregie subtilis scriptor atque elegans; qui jam prope audeo orator perfectus dico; nam plane quidem perfectus, et qui nihil admodum desum, Demosthenes facile dico.

34. De republica quid ego tu subtiliter? totus pereor; atque hic sum miser quam relinquor, quod tum videor ejusmodi dominatio civitas opprimo, qui jucundus sum multitudo, bonus autem ita molestus, ut tamen sine perniciis: nunc repente tantus in odium sum omnis, ut quorsum erupturus sum horreo.

35. Sum tu par nobilitas frater, nascor major, dignus hic fortuna, nisi tu potior sum. Is aetas tuus, qui cupiditas adolescentia jam effugio; et vita in qui

life, which needs no apology for the past. You have yet experienced only adversity. Prosperity assails the mind with more powerful incentives.

Why should I speak of the military art? in which our ancestors greatly excelled in valour, and even more in discipline. Indeed in those endowments, which are derived from nature, and not from learning, they are not to be compared with the Greeks nor with any other nations. For what dignity, what constancy, magnanimity, integrity, fidelity; *can be found* so great? what so eminent in any description of virtue is there in any, that it deserves to be compared with our ancestors.

Then followed the consulship of C. Caesar: who seizes on the historian, and compels him, however in haste, to dwell upon him. He, (born of the most illustrious family of the Julii, and, as is agreed among all the most ancient writers, deriving his extraction from Anchises, and Venus,) was the most eminent of all the citizens in beauty, most powerful in vigour of mind, of the most unlimited munificence; of a spirit elevated beyond human nature, and *beyond belief*; in the greatness of his views, the rapidity of his wars, and in his patience in dangers, greatly resembling Alexander the

nihil praeteritus excusandus habeo. Fortuna adhuc tantum adversus fero. Secundus res acer ~~animus~~ animus exploro.

36. Quid loquor de res militaris? In qui cum virtus noster multum valeo, tum plus etiam disciplina. Jam ille qui natura, non literae assequor, neque cum Graecus, neque ullus cum gens sum conferendus. Qui enim tantus gravitas, qui tantus constantia, magnitudo animus, probitas, fides? qui tam excellens in omnis genus virtus, in ullus sum, ut sum majores noster comparandus.

37. Secundus deinde sum consulatus C. Caesar: qui scribens manus injicio et quamlibet festinans in sui moror cogo. Hic, (nobilis Julius genitus familia, et qui inter omnis antiquus consto, ab Anchises et Venus deducens genus) forma omnis civis excellens, vigor animus acer, munificentia effusus, animus super humanus et natura et fides erectus; magnitudo cogitatio, celeritas bellandum, patientia periculum, Magnus ille Alexander, sed sobrius ne-

Great, but an *Alexander* temperate, and not yielding to anger; who, in short, always indulged in sleep and food, for the purpose of health, not of pleasure.

In his consulship, a confederacy of power was formed between him, Cn. Pompey, and M. Crassus, which brought destruction on the city, and the world, and no less, though at different periods, to themselves.

In the latter part of the year there was a degree of peace; but, as always heretofore, disturbed by the contests of the senators and commons. The people, offended, refused to take part in the consular elections. T. Quinctius and Q. Servilius were elected consuls by the senators, and their clients: the consuls had a year similar to the preceding, tumultuous in its commencement, afterwards tranquil, by a foreign war.

After the disaster sustained in the battle of Pharsalia, Pompey, fleeing with the two Lentuli and his son Sextus, whom accident had made associates in his flight, resolved to go to Egypt, remembering the benefits which he had conferred on the father of the Ptolemy who was now king. But who preserves the memory of benefits toward the unfortunate? Or who believes gratitude to be due to the wretched? Or when does fortune

que iracundus; similis; qui denique semper et somnus et cibus in vita, non in voluptas utor.

38. Hic consul, inter is et Cn. Pompeius et M. Crassus in eo potentia societas; qui urbs orbisque terra, nec minus diversus quoque tempus ipso, exitiabilis sum.

39. Extremus annus pax aliquis suffi; sed ut semper alias, sollicitus certamen pater et plebs. Iratus plebs intersum consularis comitia nolo. Per pater cliensque pater consul creo T. Quinctius et Q. Servilius; similis annus prior consul habeo; seditiosus initium; bellum deinde externus tranquillus.

40. Post clades in acies Pharsalicus acceptus, Pompeius, profugiens cum duobus Lentulis, Sextusque filius, qui comes is fortuna adgre-go, Aegyptus peto propono, memor beneficium, qui in pater is Ptolemaeus, qui tum regno, confero. Sed quis in adversus beneficium serve memoria? aut quis ullus calamitosus debeo puto gratia? aut

fail to falsify her promise.

There the most illustrious of the Roman name, was slain by the order and at the pleasure of an Egyptian slave. Such, after three consulates, as many triumphs, and the conquest of the world, was the end of the most venerable and excellent of men, who had risen to an elevation which it is not possible to surpass: fortune being so inconsistent with herself toward the man, that he to whom lately no part of the earth remained for conquest, had not now enough for a grave.

quando fortuna non multo fides.

41. Ibi princeps Romanus nomen, imperium, arbitriumque Aegyptius mancipium jugulo. Hic post tres consulatus, et totidem triumphus, domitusque terra orbis, sanctus et praestans vir, in is evecus super qui adscendo non possum, vita sum exitus: in tantus, in ille vir, a sui discordans fortuna, ut qui modo ad victoria terra desum, desum ad sepultura.

CHAP. XV.

DATIVE CASE.

Verbs signifying to profit or hurt, &c. Verbs compounded with satis, bene, and male; &c. Many verbs compounded with ad, ante, &c. Transitive verbs compounded with, ad, ante, &c.

THOSE who injure some that they may be liberal to others, are guilty of the same injustice, as if they converted the property of others to their own use.

As this was agreeable to them, we then sat down on a little green near Plato's statue.

He said, that it did not appear to him honourable to pos-

QUI alius noceo ut in alius liberalis sum, in idem sum injustitia ut si in suis res alienus convertito.

2. Cum idem placeo ille, tum in pratulum propter Plato statua consideo.

3. Non enim aurum habeo, praeclarus sui

sess money, but to command those who possessed it.

We are wont to disbelieve a liar, even when he speaks the truth.

Let the laws be just, and let the people submit to them modestly, and without reluctance.

It is not right that the superior should obey the inferior.

It is the stain and blot of this age to envy virtue.

The most excellent man will most of all regard posterity.

If I cannot satisfy you at present, still many opportunities will be given me to satisfy you hereafter.

At his departure from the province, he could not satisfy the people if he gave the command of the province to any other.

Believe me, it is a noble thing to succour the fallen.

Mankind appear to me to excel the brutes principally in this, that they can speak.

It is usual with him, in his discourses, to prefer the pleasures of the appetite to the gratifications of the eyes and ears.

He seems to me to have acquired something excellent, who excels other men in what they excel the brutes.

Who first gave names to all

videor, dico, sed is qui habeo aurum impero.

4. Mendax homo, ne verus quidem dicens, credo soleo.

5. Justus imperium sum, isque civis modeste et sine recusatio pareo.

6. Non sum rectus minor pareo major.

7. Sum labe quidam et macula hic seculum invideo virtus.

8. Bonus quisque maxime posteritas servio.

9. Tu si in praesens satisfacio non possum, tamen multus ego ad satisfacio reliquus tempus facultas do.

10. Decedens provincia satisfacio homo non possum, si quisquam alius provincia praeficio.

11. Regius, credo ego, res sum succurro lapsus.

12. Ego quidem videor homo hic res bestia praesto, quod loquor possum.

13. Soleo enim in disputatio suus oculus et auris delectatio, abdomen voluptas antefero.

14. Praeclarus ego quidem videor adeptus is, qui, qui res homo bestia praesto, in is res homo ipse antecello.

15. Quis primus om-

things? Who collected men when they were dispersed, and called them to social life? Or who limited the sounds of the voice which seem infinite, with a few characters of letters? Or who has noted the course and the progress of the planets?

nis res impono nomen? aut quis dissipatus homo congrego et ad societas vita convoco? aut quis sonus vox, qui infinitus videor, paucus literae nota termino? aut quis errans stella cursus progressioque noto?

To govern your temper and your speech when you are angry, or even to be silent, and to preserve in your power your feelings, and sufferings, although it be not proof of perfect wisdom, is yet the part of no ordinary mind.

All the ancient nations were formerly subject to kings, which kind of government was first introduced among the most just and wise of men; Those whom the regal power did not please, did not wish to be subject to no one, but not always to be subject to the same man.

Timoleon, of Corinth, was an illustrious man in the opinion of all. When his brother Timophanes had seized the government of Corinth, and he might have shared his power, he was so far from partaking in his guilt, that he preferred the liberty of the citizens to his brother's safety, and thought rather a sacred duty to obey

16. Moderor animus et oratio cum sum iratus, aut etiam taceo, et teneo in tuus potestas motus animus et dolor, etsi non sum perfectus sapientia, tamen sum non mediocris ingenium.

17. Omnis antiquus gens rex quondam pareo, quod genus imperium primus ad homo justus et sapiens defero. Qui autem regius potestas non placeo, non is nemo, sed non semper unus pareo volo.

18. Timoleon Corinthius, magnus omnis iudicium virexto. Cum frateris Timophanes tyrannis Corinthus occupo, et ipse particeps regnum possum sum, tantum absum a societas scelus, ut antefero civis suus libertas frater salus, et patria lex ob-

the laws of his country than to be master of his country. In this mind he caused his brother the tyrant to be put to death.

Being sent by the Corinthians with aid to the Syracusans, with incredible good fortune he expelled Dionysius from all Sicily, restored the state, the laws and liberty, and from a very great war established such tranquillity in the whole island, that he appeared the founder of their cities. When he was possessed of such wealth, that he might have reigned even against their will, and so entirely possessed the love of all the Sicilians, that he might have obtained the kingdom with the consent of all, he chose rather to be loved than feared: therefore, as soon as possible, he resigned his command, and spent the remainder of his life a private citizen, at Syracuse.

Nor afterward did Jugurtha enjoy any quiet, day or night: nor did he place much confidence in any situation, any person, or any circumstance: he equally feared his subjects and his enemies, he looked at every object with anxiety, and was alarmed at every noise: he rested at night, sometimes in one place, sometimes in another, contrary to the dignity of a king: sometimes, roused from sleep, seizing his arms, he made a bustle: he was agitated with terror, as with frenzy.

tempero sancte duco, quam impero patria. Hic mens frater tyrannus interficiendus curo.

19. *Missus a Corinthius ad ferendus opis Syracusanus, incredibilis felicitas Dionysius totus Sicilia depello civitas, lex, libertasque reddo, et magnus bellum tantum otium totus insula concilio, ut conditor urbs is videor. Cum tantus sum opis ut etiam invitus impero possum; tantus autem habeo amor omnis Siculus, ut nullus recusans, regnum obtineo, malo sui diligo, quam metuo. Itaque, cum primum possum, imperium depono, et privatus Syracusae, qui reliquis vita sum, vivo.*

20. *Neque postea Jugurtha dies ullus aut nox quietus sum: neque locus, neque mortalis quisquam, aut tempus satis credo: civis, hostisque juxta metuo, circumspecto omnis, et omnis strepitus pavesco; alius atque alius locus saepe, contra decus regius noctu requiesco; interdum somnus excitus, arreptus arma, tumultus facio; ita formido, quasi vecordia, agito.*

When Paulus Aemilius after his victory had consoled the vanquished king Perseus, turning to the Romans who stood around, he *thus* addressed them; *You behold a signal-example of the mutability of human affairs. To you I especially address this, who are young. In prosperity it is not becoming to treat any one with pride and violence, nor to trust to present success, as it is uncertain what the evening may produce. He only is a man, whom neither fortune by her prosperous gales can elate nor by her adverse can depress.*

Let us prefer the common welfare to our own: For as the law is wont to prefer the safety of all, to that of individuals, so a good and wise man, both obeys the laws, and, not ignorant of his civil duties, consults the advantage of all, more than that of any individual, or even of his own.

21. *Postquam victus rex Perseus consolor victor Paulus Aemilius, sermo ad circumstantes Romanus conversus, dico; Exemplum insignis cerno mutatio res humanus. Tu hic praecipue dico, juvenis. Ideo in secundis res, nihil in quisquam superbe ac violenter consulo decet, nec praesens credo fortuna, cum quis vesper fero, incertus sum. Id demum virum, qui animus fortuna nec prosper status suus effero, nec adversus effringo.*

22. *Communis utilitas noster antepono: ut enim lex omnis salus singulorum salus antepono, sic vir bonus, et sapiens, et lex pareo, et civilis officium non ignarus, utilitas omnium, plus quam unus aliquis, aut suus consulo.*

CHAP. XVI.

ABLATIVE CASE.

Case absolute. Cause, manner, &c. Price.

WHAT is this so great perversity in mankind, when bread is found out, to live upon acorns?

Innumerable arts have been discovered under the instruction of nature, whom reason

QUI sum in homo tantus perversitas, ut, invenio fruges, glans vescor?

2. *Ars innumerabilis reperio, doceo natura, qui imitor ratio, res.*

imitating, has by her skill acquired things necessary to life.

How pleasing ought that journey to be, which when we have finished, there will be no future care, no uneasiness.

- Democritus, having lost his eyes, could not indeed distinguish black and white ; but he could distinguish good and evil, just and unjust, honourable and base, useful and useless, great and little.

It is unjust, to overlook that which is excellent, and merely to enumerate faults, and to select defects.

Certain soils are the more dry by showers.

On whatever school they are thrown, as by a tempest, to that they cling as to a rock.

Solon said, that a state is preserved by two things, *namely*, rewards and punishments.

Disseminated with the music of the poets, they have injured us by their sweetness.

You attack me with fables, but I expect arguments from you.

No business is so great, and so difficult, that he cannot direct by his wisdom, support by his integrity, and accomplish by his firmness.

The one offends through weakness, the other through strength.

ad vita necessarius solertia consequor.

3. Quam iter ille jucundus sum debeo, qui confectus, nullus reliquus cura, nullus sollicitudo futurus sum.

4. Democritus, lumen amissus, albus scilicet et ater discerno non possum, at vero bonus, malus, aequus, iniquus, honestus, turpis, utilis, inutilis, magnus, parvus, possum.

5. Sum iniquus, praetermissus bonus, malum enumeratio, vitiumque selectio.

6. Quidam terra imber siccus sum.

7. Ad quicumque sum disciplina quasi tempestas delatus, ad is tanquam ad saxum adhaereo.

8. Solon respublica duo res contineo dico, praemium, et poena.

9. Poeta vox fusus, ipse suavitas noceo.

10. Rumor egocum pugno, ego autem a tu ratio requiro.

11. Nullus res tantus sum, et tam difficilis, qui ille non et consilium rego, et integritas tueor, et virtus conficio possum.

12. Ille imbecillitas, hic vis pecco.

It is wonderful, that the mind should be so excited by the exercise and motion of the body.

A stain of the mind neither disappears by length of time, nor can be washed away with any hands.

Do not players on the flute modulate their notes and tunes according to their own opinion, not that of the common people : and shall a wise man, endowed with a much more valuable act, not aim at what is most true, but what the vulgar please ?

There is no misfortune which does not seem to threaten every one, in this convulsion of the whole world, from which I would willingly redeem the state, at the expense of my own private and domestic inconvenience.

What can you do but to redeem yourself a captive for as small a sum as you can ? If you cannot for a little, yet for as little as possible.

The Carthaginians were fraudulent and deceitful, not by nature, but from the situation of their country : because in consequence of their harbours, and their great and various intercourse with merchants and strangers, they were incited by the love of gain to the love of fraud.

13. *Mirus sum ut animus agitatio motusque corpus excito.*

14. *Animus labes nec diuturnitas vanesco, nec manus ullus elao possum.*

15. *An tibicen suus non multitudo arbitrium cantus numerusque moderor : vir sapiens, multo ars major praeditus, non quis verus sum, sed quis volo vulgus, exquiro ?*

16. *Nullus sum acerbitas qui non omnis, hic orbis terra perturbatio, impendeo videor, qui quidem ego a republica meus privatus et domesticus incommodum libenter redimo.*

17. *Quid ago, nisi ut tu redimo captus quam queo minimum ? si nequeo paululum, at quantum queo.*

18. *Carthaginiensis fraudulentus et mendax sum, non genus, sed natura locus ; quod, propter portus suus, multus et varius mercator et advena sermo, ad studium fallo, studium quaestus voco,*

Few possess minds so correct, as not to seek, or shun the base, and the honourable, according to its good or ill success: others, when the reward of industry is bestowed on sloth, of vigilance, on sleep, of frugality, on luxury;—pursue the same objects, by the methods in which they perceive others to have acquired them, and what these are, they wish themselves to be and appear, and while they wish it, they become such.

I see you are delighted with lenity; honourable indeed, but it is in other circumstances, and other times that lenity should be exercised: now the hope of forlorn and wretched men hover over the temples of the immortal gods; nor is any thing else decided by this war, except whether we shall exist, not to whom we must submit.

The elder Scipio had opened the road of power to the Romans, the latter, of luxury. For, the fear of Carthage being removed, and the rival of their power being destroyed, they descended not gradually, but by a rapid course from virtue, and plunged into vice: ancient discipline was deserted, a new was substituted: the city was changed from watchings to slumber, from arms to pleasure, from industry to sloth; and the luxury of individuals followed public magnificence.

19. *Paucus adeo ingenium valeo, ut non turpis, honestusque, prout bene ac secus cedo, expeto, fugiove; caeter, ubi labor inertia, vigilantia somnus, frugalitas luxuria mercedo, idem, iste, qui alius ars assecutus video, consector, qualisque sum ille, talis sum et videor volo, et dum volo, fio.*

20. *Video tu lenitas delector; praeclare quidem, sed alius res, alius tempus locus sum debeo clementia. Nunc templum deus immortalis immineo homo egens et perditus spes: nec quisquam alius decerno hic bellum, nisi utrum sum, non qui pareo.*

21. *Potentia Romanus prior Scipio via aperio, luxuria posterior aperio. Quippe remotus Carthago metus, sublatusque imperium aemula, non gradus, sed praeceps cursus a virtus descisco ad vitium transcurro: vetus disciplina desertus, novus inductus: in somnus a vigilia, ab arma ad voluptas, a negotium in otium conversus civitas; publicusque magnificencia privatus luxuria sum secutus.*

Darius having received news of his ill health, advances to the Euphrates, and, having thrown bridges over it, in five days he conveyed his army over, hastening to take possession of Cilicia. And now Alexander, having recovered his strength of body, had arrived at the city of Sol; and having taken possession of it, and exacted two hundred talents, under the name of a fine, places on the citadel a garrison of soldiers.

After this time *flourished* Mithridates king of Pontus, a man not to be passed over in silence, nor to be spoken of but with caution: very powerful in war, eminent in valour; excelling all men, sometimes in success, always in resolution; in counsels, a general, in action, a soldier: in hatred to the Romans, a Hannibal: having seized Asia, and put to death all the Roman citizens found there, when now clothed in terror he seemed to threaten Italy, the province of Asia fell by lot to Sulla.

22. Darius, nuncius de adversus valetudo acceptus, ad Euphrates contendo; junctusque is pons, quinque dies trajicio exercitus, Cilicia occupo festinans, Jamque Alexander, vis corpus receptus, ad urbs Sol pervenio; qui potitus, ducenti talentum, nomen mulcta exactus, arx praesidium miles impono.

23. Post is tempus Mithridates, Ponticus rex, vir neque silendus neque dicendus sine cura, bellum acer, virtus eximius; aliquando fortuna, semper animus, magnus: consilium dux, miles manus: odium in Romanus Hannibal: occupatus Asia, necatusque in is omnis civis Romanus, cum terribilis Italia quoque videor immineo, sors obveno Sulla provincia Asia.

CHAP. XVII.

TIME; MEASURE OR DISTANCE.

COMPARATIVE DEGREE.

Nouns signifying time when, &c. Time how long, &c. Measure or distance, &c. Excess of measure, &c. The comparative degree, &c.

WHO is there who shooting a whole day will not sometimes hit the mark?

They reflect wisely, who in the day of prosperity anticipate adversity.

The origin of all this wickedness shall be explained in its proper time.

What pleasure can there be in life, when we must reflect night and day that we must soon die?

No man is so old who does not think that he may live a year.

Who is there worthy of the name of a man, who would choose to enjoy that kind of pleasure one whole day?

They who have been many years bound with chains step the slower.

Who was it that swore that without her he would not live a single day?

For if he could tear himself so suddenly, from one with whom he has been intimate for so many years, I

QUIS sum enim qui totus dies jaculans, non aliquando collineo?

2. Sapienter cogito, qui tempus secundus casus adversus reformido.

3. Hic scelus fons totus suus tempus aperio.

4. Qui possum in vita sum jucunditas, cum dies et nox cogitandus sum jam jamque sum moriendus? (acc.)

5. Nemo sum tam senex qui sui annus non puto possum vivo.

6. Quis sum dignus nomen homo, qui unus dies totus volo sum in iste genus voluptas?

7. Tarde ingredior is qui ferrum vinctus multus annus sum.

8. Qui sine hic juro sui unus nunquam vivo dies?

9. Nam si is possum ab is suisui derepente avello, quicum tot consuesco annus, non is ho-

should not think him a man nor a husband sufficiently constant for my daughter.

Tell me in what country the canopy of heaven extends no more than three ells; and you shall be my great Apollo.

This condition was so much the more cruel to them, as it was the later.

The disease of the covetous man is scarcely curable, for the more he has, the more he desires.

Nothing sooner dries up than a tear.

Falsehood is more ingenious in invention than truth, slavery than liberty, fear than love.

What is there in man more valuable than an intelligent and sound mind? this good we must possess if we would be happy.

Nothing is more hateful than disgrace; nothing more shameful than slavery; born to honour and liberty, let us preserve them, or die with dignity.

Of all the arts by which profit is made nothing is better than agriculture, nothing more beneficial, nothing more pleasing, nothing more worthy of a free man.

mo duco, nec vir satis firmus nata.

10. Dic qui terra spatium coelum non pateo amplius tres ulna, et sum ego magnus Apollo.

11. Hic conditio tantum sum is amarus, quantum sum serus.

12. Avarus morbus vix sum. medicabilis, nam qui plus habeo, is plus cupio.

13. Lachryma nihil cito aresco.

14. Ingeniosus sum enim ad excogito simulatio veritas, servitus libertas, metus amor.

15. Qui est in homo sagax et bonus mens melior? is bonum fruendus sum igitur, si beatus sum volo.

16. Nihil sum detestabilis dedecus; nihil foedus servitus; ad decus et ad libertas natus, aut hic teneo, aut cum dignitas morior.

17. Omnis res ex qui aliquis exquiro, nihil sum agricultura bonus, nihil uber, nihil dulcis, nihil homo liber dignus.

If all the decrees which were enacted in this tumult had been executed on the day

18. Omnis qui decerno hic tumultus, si aut qui dies dico sententia,

when I declared my sentiments, and not delayed from day to day; or if since the time when taken in hand to be executed, they had not been postponed and procrastinated, we should now have no war.

In the twenty first year the civil wars were terminated, foreign wars buried, peace restored, the rage of arms every where hushed; energy was restored to the laws, authority to the tribunals of justice, majesty to the senate; the power of the magistrates reduced within its former limits; instead of eight praetors only two were elected; the ancient and primitive form of the republick was reestablished; culture returned to the fields, reverence to religion, security to the people; to every one safe possession of his property: the laws were usefully amended; salutary laws were enacted.

The soldiers, although during the whole time they were retarded by mud, cold, and continual showers; yet by continual labour surmounted all these obstacles, and in twenty five days erected a rampart three hundred and thirty feet broad, and eighty feet in height.

Our admiration passes to the state of the times, and of the cities. The city of Athens

perficio, et non in dies ex dies dilatus; aut qui ex tempus suscipio ut ago, non tardatus et procrastinatus, bellum jam nullus habeo.

19. *Finio vicesimus annus bellum civilis, seipello externus, revoco pax, sopio ubique arma furor; restituo vis lex, judicium auctoritas, senatus majestas: imperium magistratus ad pristinus redigo modus; tantummodo octo praetor adlego duo, priscus ille et antiquus republica forma revoco: redeo cultus ager, sacer honos, securitas homo, certus quisque res suus possessio; lex emendo utiliter, fero salubriter.

20. Miles, cum totus tempus. lutum, frigus, et assiduus imber tardo, tamen continens labor omnis hic supero, et dies viginti quinque agger latus pes trecenti et triginta, altus pes octoginta extruo.

21. Transeo admiratio ad conditio tempus, et ad urbs. Unus urbs Attica plus annus eloquen-

* In these passive verbs, as is often the case in the perfect tense, the auxiliary est is elegantly omitted.

alone flourished a greater number of years in eloquence and works of art than all Greece; so that you would think the bodies of that nation dispersed among the other states, but their genius confined within the walls of the Athenians alone.

Therefore he orders the soldiers to refresh themselves, and afterwards to be equipped and in arms at the third watch. And now the soldiers heard the third signal of the trumpet, prepared at once for journeying and for battle: and being ordered to proceed briskly, at the dawn of day arrived at the narrow pass which they determined to occupy. The scouts judged Darius to be at the distance of thirty stadia.

The long and obstinate illness of Aristo distresses me, whom I exceedingly admire and love: for nothing is more dignified, more venerable, or learned than he; so that it appears to me that not an individual, but that literature itself, and all the valuable arts are greatly endangered in the person of one man.

The commonwealth does not indeed now disturb me: not that any thing is dearer to me than that: but even Hippocrates forbids to apply medicine in desperate cases: wherefore I bid it adieu: my private affairs occupy my mind.

tia, quam universus Graecia, opusque floreo; adeo ut corpus gens ille separe in alius civitas, ingenium vero solus Atheniensis murus clausus existimo.

22. Itaque corpus miles curo jubeo, ac deinde tertius vigilia instructus et armatus sum. Jamque tertius signum tuba miles accipio, iter simul paratus et praelium; strenueque jussus procedo, oriens lux pervenio ad angustiae, qui occupo decerno. Darius triginti inde stadium absum praemissus judico.

23. Perturbo ego longus et pertinax valetudo Aristo, qui singulariter et miror et diligo. Nihil sum enim ille gravis, sanctus, doctus; ut ego non unus homo, sed literae ipse, omnisque bonus ars in unus homo summus periculum adeo videor.

24. Non sane ego hic quidem tempus moveo res publica; non quo is sum ego quisquam carus; sed desperatus etiam Hippocrates veto adhibeo medicina; quare iste valeo: ego res familiaris moveo.

Merely to live in Rome, do you consider that to be in safety? The thing, and not the place, must effect that for me; nor was I safe during the life of Caesar, unless after I resolved on THAT ACT: nor can I ever be an exile, while to be a slave, and to suffer contumelies, I shall view with greater detestation than all other evils.

In vain will Caesar have perished, if now that he is dead we are still to be slaves. Sooner may the gods and goddesses tear every thing dear from me, than that resolution, not only not to yield that *power* to the heir of him whom I slew, which I could not endure in him, but not even to my own father, if he should rise from the dead, that, with my consent, *he should be above the laws and the senate.*

25. An tu Roma habito, is puto incolumis sum? Res, non locus, oportet praesto isthic ego; neque incolumis sum Caesar vivus, nisi posteaquam illud conscio facinus: neque unquam exul sum possum, dum servio, et patior contumelia pejus odi malus omnis alius.

26. Ne quicquam pereō Caesar, si mortuus, nihilominus serviturus sum. Ego prius amnis Deus, Deaque eripio, quam ille iudicium, quod non modo haeres is qui occido, non concedo, qui in ille non fero, sed ne pater quidem meus, si revivisco, ut patiens ego, *plus lex ac senatus possum.*

CHAP. XVIII.

PLACE.

The name of a town where, &c. The name of a town whither, &c. The name of a town whence, &c. Domus and rus, &c. Names of countries, &c.

AT Rome, fickle as the wind, I am fond of Tibur, at Tibur
I sigh for Rome.

They say that P. Lentulus the father is at Rhodes; the son at Alexandria.

ROMA Tiber amo ventosus, Tibur Roma.

2. P. Lentulus pater Rhodus sum aio, Alexandria filius.

On the sixth day we came from Athens to Delos, thence to Gyarus, with a strong wind, not a contrary one; hence to Scyros, then to Delos: each time we finished our voyage sooner than we wished.

Letters are too seldom brought to me from you, although you can much more easily find *persons* who are coming to Rome, than I can to Athens; and you are more certain that I am at Rome, than I am that you are at Athens.

Arms are of little use abroad, unless there be counsel at home.

The republick was venal at home and abroad.

Let us, Brutus, as since the death of that most eminent orator Hortensius, we have been left as it were the guardians of orphan eloquence, keep her safe at home in a liberal wardship, and reject her bold and impudent suitors; and preserve her chaste as a blooming virgin, and protect her to the utmost of our power from the importunity of lovers.

What irregular passions could be in that man, who, as his very accusers have objected, always lived in the country.

When it was usual every year, to export gold, on the Jews' account, from Italy, and all your provinces to Jerusalem,

3. Sextus dies Delos Athenae venio, inde Gyarus, saevus ventus, non adversus; hinc Scyros, inde Delos; utroque citius quam volo cursus conficio.

4. Nimium raro ego abs tu literae affero, cum et tu multo facile qui Roma proficiscor, quam ego qui Athenae; et certus tu sum ego sum Roma, quam ego tu Athenae.

5. Parvus sum foris arma, nisi sum consilium domus.

6. Domus, militiaque respublica sum venalis.

7. Nos, Brutus, quoniam, post Hortensius clarus orator mors, orbis eloquentia quasi tutor relinquo, domus teneo is septus liberalis custodia, et hic ignotus atque impudens procus repudio; tu eoque ut adultus virgo, caste, et ab amator impetus quantum possum prohibeo.

8. Cupiditas porro qui possum sum in is, qui, ut ipse accusator obijcio, rus semper habito?

9. Cum aurum, Judaeus nomen, quotannis ex Italia et ex omnibus vester provincia, Mi-

Flaccus passed an edict that it should not be permitted to export it from Asia.

erosolyma exporto solo; Flaccus edictum sanctione ex Asia exporto licet.

CHAP. XIX.

Verbs of plenty, &c. Utor, abutor, &c.

NATURE herself daily admonishes us how few, how little, how plain things she wants.

I have pursued this quiet and peaceful life, which as it is without honour, may also be without trouble,

He has a certain miserly father, this neighbour of ours; do you know him? but as though he did not abound in wealth, his son through poverty is a vagabond.

But if the shade shall abound with a superfluity of leaves, in vain you shall thresh the stalks: fertile *only* in chaff.

You praise a man destitute of virtue, rich in good fortune.

Let us not only adopt honourable counsels, but also such as are in some degree salutary.

All things may rightly be said to be his, who alone knows how to use all things.

No one has lived too little, who has discharged the perfect offices of virtue.

I have more faithful friends, than any one has enjoyed.

QUOTIDIE ego ipse natura admoneo quam paucus, quam parvus res egeo, quam vilis.

2. Hic, vita quietus atque otiosus sequor, qui quoniam honos careo, carco etiam molestus.

3. Habeo pater quidam avidus, vicinus hic; nosco ne? at quasi is non divitiæ abundo, natus is profugio inopia.

4. At si luxuria folium exubero umbra, nequicquam pinguis palea tero area culmus.

5. Homo laudo egens virtus, abundans felicitas.

6. Non solum gloriosus consilium utor, sed etiam paulo salutaris.

7. Recte is omnis dico, qui scio. utor solus omnis.

8. Nemo parum diu vivo, qui virtus perfectus fungor munus.

9. Socius multo fidelis utor, quam quisquam utor.

Use the good while it is present, seek not for it while it is absent.

When we call corn, Ceres, and wine, Bacchus, we use a familiar kind of speech ; but do you think any one so simple as to believe that to be a God on which we feed ?

I have undertaken, of which you are not insensible, a great and important affair, and one which requires much leisure, of which I am exceedingly destitute.

I regretted in some instances the want of prudence and dispatch, which if we had used, we should long since have recovered the commonwealth ; for you well knew what critical moments there are in the commonwealth, and how important it is whether the same measure be decreed, undertaken, or executed, at an earlier or later period.

Since, every thing else being torn from me, my life only and my body remain to me : these I commit to you and to your power : do you use and abuse me in what manner you please : you shall do it with impunity : determine what you will against me : speak, and I will obey.

That you may be the more zealous in defending the commonwealth, be assured of this, that to all who have preserved,

10. Bonum utor dum adsum, cum absum ne requiro.

11. Cum fruges Ceres, vinum Liber dico, genus ego quidem sermo utor usitatus ; sed ecquis tam amens sum puto, qui ille qui vescor Deus sum credo ?

12. Res enim (qui tu non fugio) magnus complector, et gravis, et plurimus otium, qui maxime egeo.

13. Desidero nonnullus in res prudentia, et celeritas, qui si sum usus, jam pridem rem recupero. Non enim ignoro quantus momentum sum in respublica tempus ; et qui intersum idem ille, utrum ante, aut post decerno, suscipio, ago.

14. Quoniam, omnis res ereptus, solum ego supersum animus et corpus ; hic ipse tu et vester condono potestas : tu ego, qui pactum tu videor, utor atque abutor : licet impune : in ego quisquis libet statuo : dico, atque obtempero.

15. Quo sum alacris ad tutor respublica, sic habeo : omnis qui patriam a conservo, adjuvo, au-

relieved and benefitted their country, there is a fixed and separate residence in heaven, where, crowned with bliss, they enjoy eternal life.

At the time when those whom I have just mentioned were advanced in age, lived Isocrates, whose house was open to all Greece as a kind of school, and academy of eloquence; a great orator, and a perfect master, although destitute of the light of the forum, within his own walls he cherished that glory, which no one afterwards, in my opinion, ever attained.

We improperly adopt the style of ordinary conversation, when we speak of a person choosing or refusing any thing without cause: as when we call a vessel empty, we speak not as philosophers, who do not admit a void; but we say merely that it is without water, without wine, without oil; so when we say the mind is moved without cause, we mean that it is moved without an external cause, not altogether without a cause.

You must regard the opinions and decisions not only of the present generation, but of the future; for the judgment of the latter will be more correct, being free from the spirit of detraction and malice.

If a man placed in an elevated rank, and in the midst of

geo, certus sum in coelum et definitus locus, ubi beatus aevum sempiternus fruor.

16. Exto, igitur jam senex ille qui paulo ante dico, Isocrates, qui domus cunctus Graecia quasi ludus quidam patet, atque officina dico; magnus orator, et perfectus magister, quam forensis lux careo, intraque paries alo is gloria, qui nemo quidem, meus judicium, sum postea consecutus.

17. Communis igitur consuetudo sermo abutor, cum ita dico, volo aliquis quispiam, aut nolo, sine causa: ut cum vas inanis dico, non ita loquor ut physicus, qui inanis sum nihil placeo: sed ita ut sine aqua, sine vinum, sine oleum vas sum dico: sed cum sine causa animus moveo dico, sine externus causa moveo, non omnino sine causa dico.

18. Non tu hic solus utor existimatio ac judicium, qui nunc sum, homo, sed hic etiam qui futurus sum; quamquam ille sum verus judicium, obrectatio et malevolentia liberatus.

19. Si quis in excelsus locus, et in magnus

great and overflowing wealth, shall abound in all the gifts of fortune, and benefits of nature; if he shall be destitute of virtue, and those arts which are the directresses of virtue; the more rich and eminent he shall be in other things, with the more derision and contempt he will be banished from all society of the good.

We are by nature exceedingly desirous and covetous of honour; of which when we behold the faintest light, there is nothing which we are not ready to do and endure, to possess it.

et locuples copia collocatus, fortuna munus, et natura commodum omnis abundo; si virtus, et ars, qui virtus magistra sum, egeo; quo magis caeter res sum copiosus et illustris, eo vehementius derisus et contemptus, ex omni conventus bonus ejicio.

20. Sum natura studiosus appetensque honestas; qui si lumen aliquis aspicio, nihil sum quod, ut is potior, non paratus sum, et fero, et perpetior.

CHAP. XX.

OPUS AND USUS; DIGNUS, &c.

WHEN there is need of silence, you are noisy; when it is proper to speak, you are dumb.

I am now in want of your advice, your affection, and fidelity: haste then; every thing will be easy to me if I have you.

I need no Greek master to repeat to me trite precepts, when he never saw the forum, nor any court of justice.

He did not accept the mon-

TACITUS cum opus sum, clamo; cum loquor convenit, obmutesco.

2. Nunc ego et consilium opus sum tuus, et amor, et fides: quare advolo; expeditus ego sum omnis, si tu habeo.

3. Nec ego opus sum Graecus aliquis doctor, qui ego pervulgatus praeceptum decanto, cum ipse nunquam forum, nunquam ullus iudicium aspicio.

4. Pecunia, qui nihil

ey from them, of which he could have no need.

Nothing little, or common, or vulgar, seems by any means worthy of admiration or praise.

Exhibit therefore a mind deserving of honour.

Philosophy, content with a few judges, purposely shuns the multitude.

As wise old men are pleased with young men endued with good dispositions, so young men are happy in the advice of their seniors by which they are led to the study of virtue.

Relying on your politeness, I will give you that advice which appears to me the best, on the subject of which you wrote to me.

Indeed I have always used my best exertions, in the first place to be worthy of honour, secondly, to be thought so; my third object has been what to most is the first, the honour itself.

You, in your prosperity, cannot be content without the calamity of your neighbours.

Xerxes, though abounding in all the blessings and gifts of fortune, not content with his numerous cavalry, infantry, nor with the multitude of his ships, nor the immense quantity of his treasure, offered a re-

sui sum usus, ab is non accipio.

5. Neque res parvus, neque usitatus, neque vulgaris, admiratio, aut omnino laus dignus videor soleo.

6. Gero igitur animus laus dignus.

7. Philosophia, paucus contentus iudex, multitudo consulto fugio.

8. Ut adolescens bonus indoles praeditus sapiens senex delector, sic adolescens senex praecceptum gaudeo, qui ad virtus studium duco.

9. Fretus tuus humanitas, qui verus ego videor de is qui ad ego scribo, tu consilium do.

10. Equidem primum ut honos dignus sum maxime semper laboro, secundum, ut existimo; tertius ego sum, qui plerique primus sum, ipse honos.

11. Tu, vester secundus fortuna, non possum sine propinquus calamitas sum contentus.

12. Xerxes, refertus omnis praemium donumque fortuna, non equitatus, non pedestris copia, non navis multitudo, non infinitus pondus aurum contentus, prae-

ward to him who should invent a new pleasure ; when he had found this, he was still discontented ; nor can inordinate desire ever find limits.

What indeed confers truer happiness than the remembrance of virtuous actions, that content with liberty, we should disregard human vicissitudes ? I certainly will not submit with those who submit ; I will resolutely try every expedient : if that success follow which we may expect, we shall all rejoice : if otherwise, I shall still rejoice : for with what actions or plans ought life to be prolonged, rather than with those that tend to the liberty of my fellow citizens ?

This is my plan ; that all good men shall approve me, and shall demand and expect from me all industry and virtue ; and that all the wicked, because I have waged with them an eternal war, shall appear to be content with even the slightest cause of censure.

For as folly, although it have obtained its desires, never thinks it has gained enough ; so wisdom is always satisfied with what is at hand, and is never discontented with itself.

mium is propono qui invenio novus voluptas ; qui inventus, ipse non sum contentus : neque enim unquam finis invenio libido.

13. Qui enim sum bonus quam memoria recte factum, et libertas contentus negligo humanus ? sed certe non succumbo succumbens : experiorque et tento omnis : si sequor qui debeo fortuna, gaudeo omnis : sin minus, ego tamen gaudeo : qui enim potius hic vita factum, aut cogitatio traduco, quam is qui pertineo ad liberandus meus civis ?

14. Is noster ratio sum, ut omnis bonus tum faveo, tum etiam a ego omnis diligentia, virtusque et postulo et expecto ; omnis autem improbus, quod cum is bellum suspicio sempiternus, vel parvus res ad reprehendo contentus sum videor.

15. Etenim ut stultitia, etsi adipiscor quod concupio, nunquam sui tamen satis consecutus puto ; sic sapientia, semper is contentus sum qui adsum, neque is unquam sui poenitet.

CHAP. XXI.

Verbs of asking and teaching (*and celo*) govern two accusatives. Verbs of loading, binding, clothing, &c.

I ASK this of you, that you consult our mutual benefit, as if she were your daughter and I were the father of Pamphilus.

Ask Epicurus this question; he will pronounce a trifling pain a greater evil than the greatest disgrace.

But I advise you this: to reflect that you must resist anger; and when it most of all excites your mind, that then your tongue must be most carefully restrained; which indeed appears to me to be sometimes not a less virtue, than to be wholly free from anger.

I will indeed forgive this act; but my lenity encourages you to do many improper things.

Through fear I have concealed from you what I shall now declare.

How excellent, and how divine is the power of speech, which enables us in the first place to learn those things of which we are ignorant, and then to teach others what we know.

You do not consider what you request of me, for if you did now, you would now

Is oro tu, in communis ut consulo, quasi ille tuus sum, Pamphilusque ego sum pater.

2. Rogo hic idem Epicurus; magnus dico malum mediocris dolor, quam magnus dedecus.

3. Sed tu ille admo-neo, meditor resisto iracundia; cumque is maxime animus moveo, tum tu sum diligenter lingua continendus; qui quidem ego virtus non interdum minor videor, quam omnino non irascor.

4. Scilicet equidem istic factum ignosco: verum male doceo tu meus facilitas multus.

5. Metuens, tu celo qui nunc dico.

6. Eloquor vis quam sum praeclarus, quamque divinus; qui primum efficio ut is qui ignoro, disco, et is qui scio, alius doceo possum.

7. Non qui ego oro, cogito, nam si cogito, remitto jam ego onero

cease to load me with injuries.

He filled a whole volume with your oracles, in part false as I believe, partly, by accident, true.

Our ancestors wisely determined this, to put to death no king whom they should take in war. Why so? It would be unjust to devote that power which fortune had given us to the destruction of those whom the same fortune but a little before had placed in the highest elevation.

injuria.

8. Tuus oraculum totus volumen impleo, partim falsus, ut ego opinor, partim casus verus.

9. Bene majores noster hic comparo, nemo rex qui arma capio, veta privo. Quid ita? Qui ego facultas fortuna do, iniquus sum in is supplicium consumo, qui idem fortuna paulo ante in amplius status colloco.

CHAP. XXII.

Referred to Chap. 22 part 1.

CHAP. XXIII.

Referred to Chap. 23 part 1.

CHAP. XXIV.

Participles, Gerunds, and Supines, govern the cases of their own words.

UNLESS you adopt some plan of life, you will oblige me, forgetting our friendship, to have regard to my own dignity.

No one ought to wonder that human counsels are overruled by divine necessity.

I am transported with the desire of seeing your ancestors.

NISI aliquis modus vita constituo, ego cogo, oblitus noster amicitia, habeo ratio meus dignitas.

2. Nemo miror debeo humanus consilium necessitas divinus sum superatus.

3. Effero studium pater vester video.

I was considering with myself what I should say in reply, not so much for the sake of confuting you, as of inquiring into those things which I did not understand.

The Senate decreed, that unless they came to surrender the kingdom, and the king himself, they should depart from Italy in ten days.

O audacity! did he then come hither purposely to accuse me?

4. Quid contra dico, ego cum ipse meditor, neque tam refello tu causa, quam is qui minus intelligo requiro.

5. Decerno Senatus, nisi regnum, ipseque dedo venio, uti in dies decem Italia decedo.

6. O audacia! etiam ego ultro accuso venio?

Gerunds construed like substantive nouns.

I have replied to the principal charges, I must now reply to the rest.

Peace is liberty in tranquillity: slavery, the last of all evils, must be repelled, not only by war, but even by death.

The pleasures of the body decay; even the purest of them flies from us, and oftener leaves causes for regret than recollection.

The best course of living should be chosen; custom will render it pleasant.

In proportion as a man excels in speaking, he most dreads the difficulty of speaking, the various success of his speeches, and the expectations of men.

Take care to be so prepared for speaking, as if in each cause

7. Respondeo magnus crimen; nunc etiam reliquus respondeo sum.

8. Pax sum tranquillulus libertas; servitus, postremus malum, non modo bellum, sed mors etiam *repello.

9. Fluo voluptas corpus, et primus quisque avolo; saepeque relinquo causa poenitet quam recordor.

10. Optimus vivo ratio sum eligendus; is jucundus consuetudo reddo.

11. Ut quisque bene dico, ita maxime dico difficultas, variusque eventus oratio, homoque expectatio pertimesco.

12. Ita paratus ad dico venio, quasi in sin-

judgment were to be formed of your abilities in general.

A short space of life is long enough to live well and honourably.

Nothing is so difficult, that it may not be investigated by research.

Love is far more powerful in obtaining what you may desire, than fear.

He is the best orator, who, in speaking, instructs, and delights the minds of his hearers.

What he can do in speaking, I have never sufficiently observed; in declaiming indeed I see that he is very powerful and expert.

Gerunds governing the accusative changed into participles in *dus*.

Nor are there *any* limits to investigation of truth, unless you have found it; and to be weary in the search is disgraceful, when what is sought is of the greatest value.

This is not a time for amending the laws; that ought to be done before the people, and by the people.

Regard is to be paid to health: we should use exercise.

Supine in *um*.

While they spare a few wretches, they procure the ruin of all good men.

What soldier was there, who did not see her at Brundisium?

gulus causa iudicium de omnis ingenium futurum sum.

13. *Brevis tempus actas satis sum longus ad bene beateque vivo.*

14. *Nil tam difficile sum, quin quaero investigo possum.*

15. *Longe valens amor ad obtineo qui volo, quam timor.*

16. *Bonus sum orator, qui dico animus audiens et doceo, et delecto.*

17. *Qui in dico possum, nunquam satis attendo; in clamo quidem video bene sum robustus atque exercitatus.*

18. *Nec modus sum investigo verus, nisi invenio, et quaero defatigatio turpis sum, cum is qui quaero sum pulcher.*

19. *Non hic locus sum lex corrigo: apud populus hic, et per populus ago convenit.*

20. *Habeo ratio salus: utor exercitatio.*

21. *Dum paucus sceleratus parco, bonus omnis perdo eo.*

22. *Quis miles sum, qui Brundisium ille non*

who did not know that she came a journey of so many days to congratulate you ?

I will turn off this way to my house to offer my vows to my household gods ; thence I will go to the market.

video, qui ? nescio venio is tu tot dies via gratulor ?

23. At ego Deus penates hinc saluto domus diverto ; inde eo ad forum.

Supine in u.

What reason should teach, experience often teaches us, that those things are less, which are to appearance the greater.

24. Is qui ratio debeo, usus saepe doceo, minor sum is, qui sum video major.

Here, soldiers, we must conquer or die, the moment we meet the enemy. And the same fortune that has laid before us the necessity of fighting, offers us those rewards of victory, than which men are not wont to wish for greater, even from the immortal gods. If you take away the glitter only of the Roman name, what is there in which they can be compared to you ?

We have to contend, not for the possession of Sicily and Sardinia, but for Italy ; nor have we another army behind us, who, if we fail to conquer, may oppose the enemy : nor are there other Alps, that while he is passing them, we may procure new levies : here, soldiers, we must resist, as if we were fighting before the walls of Rome.

25. Hic ego vinco aut morior, miles, sum, ubi primum hostis occurro. Et idem fortuna, qui necessitas pugno impono, praemium ego is victor propono, qui amplius homo ne a deus quidem immortalis opto soleo. Demptus hic unus fulgor nomen Romanus, quis sum quod ille tu comparandus sum ?

26. Non de possessio Sicilia ac Sardinia, sed pro Italia ego sum pugno ; nec sum alius ab tergum exercitus ; qui, nisi ego vinco hostis obisto ; nec Alpes alius sum, qui dum supero, comparo novus possum praesidium : hic sum obisto, miles, velut si ante Romanus moenia pugno.

Nor is the highest degree of excellence to be despaired of; and in what is excellent, those things are great which approach the most excellent; it is honourable for one who aims at the first grade, to attain to the second or third place. Wherefore there is no reason that hope should be crushed, or that industry should languish.

We pardoned them at their entreaty; we liberated them from a siege; we made peace with them when vanquished: for these benefits, following a rash young man, they come to attack our country.

Your ancestors, for the purpose of obtaining their rights, and establishing their authority, twice retiring in arms, took possession of the Aventine mount: will not you exert your best efforts for that liberty you have received from them? some one may say, what do you think? shall we punish those who have betrayed the state to the enemies?

The question is not as to defrauding the treasury, nor the plunder of money of our allies by force: which things although important, from their frequency are considered as nothing: unless we investigate this conduct, and punish the guilty, what remains, but that we become slaves to those who have practised it? nor do I advise you, Romans, to wish your citizens to act with rashness, rather

27. Neque ille ipse qui sum bonus despero sum; et in praestans res magnus sum is qui sum bonus proximus. Primus enim sequens, honestus sum in secundus, tertiusque consisto. Quare non sum cur spes infringo, aut languesco industria.

28. Venia do precans: emitto ex obsidio: pax cum victus facio: pro hic imperitus, furiosus juvenis sequens, oppugno patria noster venio.

29. Majores vester, paro jus, et majestas constituo gratia, bis, per secessio, armatus Aventinus occupo: tu, pro libertas, qui ab ille accipio, non summus opis nitor? Dico aliquis, Quis igitur censeo? Vin dico in is, qui hostis prodo res publica?

30. Non peculatus aerarium fio, neque per vis socius ereptus pecunia: qui quanquam gravis, tamen consuetudo jam pro nihilum habeor: qui nisi quaero, ni vindico in noxius, qui reliquus, nisi ut ille, qui ille facio, obediens vivo? Neque ego, Quirites, hortor, ut malus civis vester perperam

than with prudence : but that, by pardoning the guilty, you do not destroy the good.

Compare now, Romans, with their arrogance, me a man of no rank : those actions of which they merely hear and read, I have partly seen, and partly myself performed : what they have learned by reading, I have learned by action : when they make their speeches before you, or in the senate, they lavishly extol their ancestors ; they think that by celebrating their great actions, they derive honour to themselves.

quam recte facio ; sed ne ignosco malus, bonus perdo eo.

31. Comparo nunc cum ille superbia ego homo novus : qui ille audio, et lego soleo, is partim video, alius ego met gero : qui ille literac, ego milito disco ; cum apud tu, aut in senatus verbum facio, plerisque oratio majores suus extollo ; is fortis factum memoro, clarior sui puto.

CHAP. XXV.

ADVERBS. ADVERBS.

Adverbs of time, place and quantity.

AT that time I became acquainted with you : you yourself know how highly I have esteemed you since, and that I have confided to you all my counsels.

Aegypta came to me the day before the ides of April ; Philotimus came the day before that day.

While I, wandering, was deprived of my country, you meanwhile have enriched yourself.

Good men have no leader : the patrons of liberty are far off.

TU interea locus cognosco ; tute scio post ille quam intimus habeo tu, et meus consilium ut tu credo omnis.

2. Aegypta ad ego venio pridie idus Aprilis ; Philotimus pridie is dies venio.

3. Dum ego, errans, patria careo, tu interea locus tu locupleto.

4. Bonus dux non habeo ; libertas vindex longe gens absum.

In the mean time he sends deserters, and other suitable persons, to discover where Jugurtha was, or what he was doing; whether he was with a few, or had an army, or whether he conducted himself as a conquered man.

We have long since arrived at that juncture, that my advanced age cannot confer on the people of Rome a greater gift than a good successor, nor your youth a greater *gift* than a good prince.

And I, conscript fathers, since I was exposed to such a degree of wretchedness, would rather have been able to ask aid of you on account of my own benefits, than those of my ancestors.

If men had a regard to valuable objects, equal to the zeal with which they pursue things foreign, unprofitable, and often dangerous; they would be able to control events, rather than be controlled by them, and would advance to such greatness, that instead of mortal, in glory they would be eternal.

Liberty has in itself enough of pleasure.

You said that you had still some small hesitation, because I was living.

I see no reason sufficiently strong, why it is adviseable for me to submit to this apprehension.

5. Tamen interim transfuga et alius opportunus, Jugurtha, ubi gens, aut quid agito, cum paucus ne sum, an exercitus habeo, ut suisui victus gero, exploro mitto.

6. Nunc eo necessitas jampridem venio sum, ut nec meus senectus confero plus populus Romanus possum, quam bonus successor; nec tuus plus juvenia, quam bonus princeps.

7. Atque ego, pater conscriptus, quoniam comiseria venturus sum, volo, potius ob meus, quam ob majores beneficium possum auxilium peto.

8. Quod si homo bonus res tantus cura sum, quantus studium alienus, ac nihil prosum, multumque etiam periculosus, peto; neque rego magis quam rego casus; et eo magnitudo procedo, ubi pro mortalis, gloria aeternus fio.

9. Satis libertas ipse habeo dulcedo.

10. Dico paululum tu sum etiam tum mora, quod ego vivo.

11. Nihil satis firmus video, qui ob res accipio hic ego expedit metus.

I think you have had sufficient time to learn what you mention.

There is a sufficiency of terrors and fraud.

To you nothing *can be* more advantageous than our friendship: because we have numerous subjects, but neither we, nor any other a sufficiency of friends.

Some derivatives govern the case of their primitives.

By his abundant labours, his great diligence, his modest obedience, and his frequent exposure of himself to dangers, he had suddenly risen to such distinction, that he was beloved by our people, and a very great terror to the Numantines.

There he informs his soldiers, who were weary with the length of their march, that the town was not more than a mile distant; that it became them to suffer their hardships patiently, while they took vengeance for their citizens, the bravest and most wretched of men.

Nor did any one ever with more elegance than Scipio diversify his intervals of business with retirement; he was always devoted to the arts either of war or peace; always engaged in arms or in literature, he either exercised his body in dangers, or his mind in study.

12. Satis video tu ad is cognoscendus qui dico sum tempus.

13. Terror et fraus abunde sum.

14. Tu vero nullus opportunus noster amicitia; quod parens abunde habeo, amicus neque ego, neque quisquam homo satis.

15. Multus labor, multusque cura, praeterea modeste pareo, et saepe obviam eo periculum, in tantus claritudo brevi pervenio, ut noster vehementer carus, Numantinus magnus terror sum.

16. Ibi miles fessus iter magnitudo doceo, oppidum non amplius mille passus absum; decet ille reliquus labor aequus animus patior, dum pro civis suus, vir fortis atque miser, poena capio.

17. Neque enim quisquam Scipio eleganter intervallum negotium otium dispungo, semperque aut bellum aut pax servio ars, semper inter arma ac studium versatus, aut corpus periculum, aut animus disciplina exerceo.

CHAP. XXVI.

INTERJECTIONS.

O, heu, and proh.

O ENVY! thou attendant on virtue, who usually pursuest the good, and so *cruelly* pursuest them!

O happy day! hail, my friend; there is none in the world whom I now more wish *ed to see* than you.

O my fruitless toils! my fallacious hopes! my empty schemes!

Silently she enters the paternal bed chamber, and, **O** wickedness! the daughter deprives her father of the fatal lock.

O wonderful affection! **O** singular benevolence! **O** admirable constancy and fidelity!

O the great folly of fear, so to guard against the object of fear, that when perhaps you might have avoided it, you voluntarily invite and attract it!

O happy the country which shall receive this man! ungrateful this, if it shall banish, unhappy, if it shall lose him!

Ah, wretched me! is this then, **O** my father Micipsa, the result of your benefits, that he whom you made equal with your own children, and a sharer

O VIRTUS comes, invidia! qui bonus insequor plerumque, atque adeo insector!

2. **O** festus dies homo! salve amicus; nemo sum omnis, qui ego magis nunc cupio quam tu.

3. **O** frustra susceptus meus labor! **O** spes fallax; **O** cogitatio inanis meus.

4. Thalamus taciturnus paternus intro, et, heu facinus! fatalis nata parens crinis suus spolio. (nom.)

5. **O** amor mirus! **O** benevolentia singularis! **O** constantia, et fides mirus!

6. **O** magnus stultitia timor, is ipse qui vereor ita caveo, ut cum, vito fortasse possum, ultro accerso et attraho!

7. **O** terra ille beatus qui hic vir excipio! hic ingratus, si ejicio, miser, si amitto!

8. Eheu, ego miser! huccine, Micipsa pater, beneficium tuus evado, uti, qui tu par cum liberi, regnumque partice-

of your kingdom, should of all others be the destroyer of your race?

Ah, detested race! and fates of the Trojans opposed to our fates.

O philosophy! thou guide of life! thou searcher after virtue, and banisher of vice! what would be the life of man without thee? Thou hast founded cities; thou hast called mankind, dispersed abroad, to social life.

O cruel Alexis! you do not at all regard my songs.

O Davus! am I then so despised by you? Or do I appear to you to be a proper person, whom you should attempt to deceive with fraud so manifest?

O holy Jupiter! what more important thing has ever taken place on earth?

O immortal Gods! why do ye sometimes, either connive at the greatest wickedness of men, or reserve the punishment of present guilt to a future day?

Hei and vae.

Where is he? Do you not answer me? Ah, he is not to be found: alas, wretched me!

Ah me! I wish he were somewhere near at hand, and could hear this.

facio, is potissimum stirps tuus extincor sum.

9. Heu, sirps invisus! et fatum contrarius noster fatum Phryges.(acc.)

10. O vita philosophia dux! O virtus indagatrix, expultrixque vitium! quis omnino vita homo sine tu sum possum; tu urbs pario; tu dissipatus homo in societas vita convoco.

11. O crudelis Alexis, nihil meus carmen curo!

12. O Davus! itane contemno? aut itane tandem idoneus tu videor sum, qui tam aperte fallo incipio dolus.

13. Pro sanctus Jupiter! qui res magnus in terra gero?

14. Pro Deus immortalis! cur interdum in homo scelus magnus aut conniveo, aut praesens fraus poena in dies reservo?

15. Ubi ille sum? non ego respondeo? hem, nusquam sum: vae, miser ego!

16. Hei ego! Utinam hic prope adsum alicubi, atque audio hic.

RULES

FOR ADAPTING THE

ENGLISH TO THE LATIN IDIOM.

The substantive in English is sometimes expressed by a Latin adjective.

EXAMPLES.

If it be a *fault* to speak gracefully, let eloquence be wholly banished from the state.

Yet whence this poison came, or how it was prepared, is not said; they allege that it was given to P. Licinius, a young man of *virtue* and *modesty*, and the friend of Caelius.

You who have more learning than Piso, more prudence than Cotta, a greater share of abilities, genius and wisdom, than Crassus, despise these things.

Therefore we have chosen this day, knowing you to be at *leisure*.

Si vitiosus sum dico ornate, pello omnino e civitas eloquentia.

Sed tamen venenum unde sum, quemadmodum paratus sum, non dico; datus sum hic a P. Licinius prudens adolescens et bonus, Caelius familiaris.

Tu eruditus quam Piso, prudens quam Cotta, abundans consilium, ingenium, sapientia quam Crassus, is contemno.

Itaque hic eligo dies, cum tu scies sum vacuus.

Sometimes by a Latin verb.

What my *efforts* or *success* may be, I choose rather to leave to the expectation of others, than intimate by my own expressions.

Qui enitor, aut qui efficio possum, malo in alius spes, quam in oratio meus pono.

Sometimes by adverbs.

I will first ask her herself, whether she would have me deal with her in a *severe, grave, ancient* manner, or in a *soft, gentle and courteous* one.

Sed tamen ex ipse quaero prius, utrum ego suicum *severe*, et *graviter*, et *prisce* ago malo, an *remisse*, et *leviter*, et *urbane*.

The adjective pronoun is sometimes rendered by the substantive pronoun.

Though Caesar had never been *my* friend, but always disaffected to me; though he had slighted my friendship, and shewn himself implacable to me; yet after the great things he has done, and continues to do, I could not but be a friend to him.

Si ego nunquam amicus Caesar sum, sed semper iratus, si asperno amicitia meus, sui-que ego implacabilis praebeo, tamen is cum tantus res gero, gero-que quotidie, non amicus sum non possum.

The relatives *who* and *which* and the substantive verb *is*, &c. may be omitted, and the adjective following may agree with the antecedent.

I pardon Atratinus *who is* a young man of the greatest humanity and virtue.

Ego Atratinus humanus, atque bonus adolescens ignosco.

Therefore while he is busy in these plans, in the meantime Nicomedes king of Bithynia seizes on Cappadocia, *which was* void by the death of its king.

Igitur dum in hic cogitatio verso, interim Nicomedes rex Bithynia, *vacuus* mors rex Cappadocia invado.

He had by Antonia the elder the father of Nero, *who was* detestable in every part of life.

Ex Antonia major pater Nero procreo, omnis pars vita detestabilis.

Wherefore both those who survived this slaughter, and the commanders of the armies revolt fast to Seleucus, and engage him, *who was* already inclined from envy of his glory, to make war on Lysimachus.

Itaque et hic qui caedes supersum, et hic qui exercitus praesum certatim ad Seleucus deficio, isque *pronus* jam ex aemulatio gloria, bellum Lysimachus infero compello.

The relative *whom, which, &c.* when the object of a verb transitive, may be rendered by the perfect participle agreeing with its antecedent.

Cleopatra, that she might not bring him the bare name of a wife, leads over to him the army of Grypus *which she had seduced*, as her dowry. Wherefore Cyzenicus, now equal to the strength of his brother, engages in battle.

Early in the evening, under the same guides, with a band of light horse, he pursues the rout *which they had showed* him, the phalanx being ordered to follow as fast as they could hasten.

He increased the glory, *which he had received from his father*, with many virtues : for he was eloquent, active, skilled in military affairs, and no less in the government of the state.

He vowed a temple to Mars in the Philippine war *which he had undertaken* for the revenge of his father.

He burned more than two thousand books of prophecy, *which he had collected from all parts* : and preserved only the Sibylline. The year, which had been regulated by Julius, but was afterward carelessly disordered and confused, he restored to its former regularity.

Cleopatra, ne nudus uxor nomen affero, exercitus Grypus *solicitatus*, veluti dotalis is deduco. Par igitur vires frater Cyzenicus, praelium committo.

Primus vespere, dux idem, expeditus eques manus, *monstratus* via ingredior, phalanx, quantum festino possum, sequor jussus.

Hic a pater *acceptus* gloria multus angeo. virtus : sum enim disertus, impiger, res. militaris peritus, neque minus civitas regendus.

Aedes Mars bellum Philippensis, pro ultio paternus *susceptus*, voveo.

Fatidicus liber supra duo mille *contractus* undique cremo, ac solus retineo Sibyllinus. Annus, Julius *ordinatus*, sed postea negligenter *conturbatus* atque *confusus*, rursus ad pristinus ratio redigo.

Princes who were obnoxious and suspected by him he restrained more by threats and complaints, than by force.

Rex infestus suspectusque, comminatio magis et querelâ, quam vis reprimô.

Who may be expressed by changing the following verb into a participle, agreeing in case with its antecedent.

I will approve myself to Cato, *who governs* his life by the unerring rule of reason, and most diligently weighs the motive of every duty.

I aimed only to satisfy a most friendly and excellent man, *who desires* of me what is just and honourable.

Flight was allowed to some *who desired* it, or they were driven into exile; and the estates of the absent, as well as of those who were slain, were divided.

After this omen of perpetuity had been received, another prodigy followed, *which portended* the greatness of the empire: a man's head, with the face entire, is said to have appeared to those *who opened* the foundation of the temple.

He orders the suppliant to rise, and to be received among his men. But the barbarian, quickly changing his sword to his right hand, strikes at the king's neck, *who* avoiding the blow by a small bending of his body, cuts off the barbarian's hand with his sword, having passed, as he thought, the danger *which had been foretold* for that day.

Ego commendo Cato, vita ad certus ratio norma dirigens, et diligenter perscrutans momentum officium omnis.

Amicus et præstans vir, et rectus et honestus petens, satisfacio volo.

Pateo quidam volens fuga, aut in exilium ago; absensque bonum juxta atque interemptus divido.

Hic perpetuitas auspiciû acceptus, sequor alius magnitudo imperium portendens prodigium. Caput humanus, integer facies, aperiens fundamentum templum. appareo dico.

Ille assurgo supplex, recipioque inter sius jubeo. At gladius barbarus strenue in dexter translatus, cervix appeto rex, qui exiguus corpus declinatio evito ictus, manus barbarus amputo gladius, denunciatus in ille dies periculum, ut arbitror, defunctus.

A verb passive with *who* or *which* before it may be rendered in Latin by the perfect participle, agreeing with its antecedent.

Fortune, *who* was never wearied with indulging him, conducted this expedition too for him in his absence, as she did most other things.

He detested the horrible guilt, since by base treachery she had slain one *who* had deserved well of her, the parent of their common children.

At the same time a fleet of the Macedonians *which* had been sent for from Greece, defeats Aristomenes who had been sent by Darius to recover the coast of the Hellespont, his ships being all taken or sunk.

Hic quoque expeditio, ut plerique alius fortuna indulgeo is nunquam *fatigatus*, pro absens transigo.

Facinus ingens aversor, quum optime *meritus* de ipse, communis parens liberi, per insidiae interimq.

Idem tempus, classis Macedo ex Graecia *accitus* Aristomenes qui Hellespontus ora recuperare a Darius mitto, captus is aut mersus navis, supero.

The active verb is often rendered in Latin by the passive verb, changing the nominative case to the ablative, and the accusative to the nominative.

You *laughed* not long ago at M. Piso's passion for a triumph; from which you said you were greatly averse.

I observe, my lords, *that* you heard my friend Herennius very attentively.

Irrisus sum a tu paulo ante M. Piso cupiditas triumpho, a qui tu longo dico abhorreo.

Animadverto, iudex, *audio* a tu meus familiaris Herennius perattente.

The infinitive mode may be rendered in Latin by the Gerund in *di*.

If these remarks appear unsuitable to the subject, impute

Hic si minus aptus videor hic sermo, Atticus

it to Atticus, who has inspired me with a curiosity *to enquire* into the age and periods of illustrious men.

assigno, qui ego inflammo studium illustris homo aetas et tempus *prosequor.*

The infinitive is often rendered in Latin by the relative *qui* and the subjunctive.

Wherefore, although you should have a man who may appear capable of defeating the forces of the kings in battle ; yet unless he is one who can refrain from the property of the allies ; who can withhold his hands, eyes, and thoughts from their wives and children, their gold and royal treasure ; he will not be a suitable person *to be sent* to an Asiatic and regal war.

Quare etiamsi qui habeo, qui, collatus signum exercitus regius supero possum videor, tamen nisi sum idem qui sui a pecunia socias, qui ab is conjux ac liberi, qui ab aurum, gazaque regis, manus, oculus, Janimus cohibeo possum, non sum idoneus *qui ad* bellum Asiaticus regiusque mitto.

The infinitive mode signifying the end, may be rendered in Latin by *ut* and the subjunctive ; or *ad* and the gerund in *dum*, or by *ad* and the participle in *dus* agreeing with its object in the accusative.

Then departing with a few *to look around* him, when, by inquiring of the wounded enemy, he found that the Volscian camp was deserted, he joyfully calls his men from the hill, and penetrates the Roman camp, where he finds the same solitude.

He restored the Venetian land, taken from them by the treaty made at Janiculum. Tarquin, the hopes of his return being cut off, went to Tuscu-

Digressus deinde ipse cum paucus *ut speculor*, quum ab saucius hostis sciscitor, comperio castra Volscus desero, laetus ab tumultus suus devoco, et in castra Romanus penetror, ubi par solitudo invenio.

Ager Veiens foedus ad Janiculum ictus ademptus restituo. Tarquinius, spes reditus incisus, *exulo* ad gener

lum, to his son in law M. Octavius, *to live in exile.*

They were ordered to go with their wives and children *to supplicate*, and *beg* the favour of the gods.

He immediately sent Mazaeus with three thousand horse, *to seize* the roads which the enemy was to take.

And now about day break the officers had convened *to receive* his orders, astonished at the unusual silence about his tent.

Having strengthened the garrison at Argos, he returned to Lacedaemon and as he had plundered the men, he sent his wife to Argos *to plunder* the women.

Mamilius Octavius-Tusculum abeo.

Jubeo cum conjux et liberi *supplicato* eo, paxque deus *exposco*.

Ille confestim Mazaeus tres mille eques, iter qui hostis peto *ad occupandus* praemitto.

Jamque lux ortus dux accipio imperium convenio, insolitus circa praetorium silentium attonitus.

Firmatus praesidium Argi, Lacedaemon regredior; quum ipse vir spolio, foemina *spoliorum* uxor Argi remitto.

The infinitive passive signifying the end is rendered by *ut* and the subjunctive, or the participle of the future tense.

Viewing a stone inscribed to the memory of Otho, he said he was worthy of a mausoleum, and sent the poniard with which he had killed himself, *to be dedicated* to Mars.

After this Cassander marries Thessalonice, the daughter of king Aridaeus: and sends the son of Alexander with his mother into the citadel of Amphipolis *to be confined* there.

Lapis memoria Otho inscriptus, intuens, dignus is mausoleum aio, pugioque qui is sui occido, Mars *dedico*.

Post hic Cassander Thessalonice rex Aridaeus filia uxor duco; filius Alexander, cum mater in arx Amphipolitanus *custodiendus* mitto.

The *present* participle transitive applied to the subject of a verb transitive, and having the same object is rendered in Latin by the *perfect* parti-

ciple, agreeing with the common object in the accusative.

After this, discovering several conspiracies, he crushed them.

Then Tarquin both much younger and stronger, seizes Servius by the waist, and carrying him out of the senate house, throws him down the steps to the bottom.

Therefore his armour bearer, laying him on his shield, carried him in haste to the camp.

Then exhorting them, repeatedly, to confirm their promises by their actions, and, ordering them to return to him with some of their chiefs, he dismissed them.

Meanwhile, taking out the weapon that lay concealed, and drawing it from the sheath, he covered it with his coat.

Setting him on horseback, they led him away to deliver him to Alexander.

The senate, suddenly convened, gave him thanks by some principal men, and sending for him into the house, and commending him in very honourable terms, restored him to his place, cancelling their former decree.

Cæsar, arresting Cassius' arm, pierced it with his stile, and, endeavouring to leap out, was prevented by another wound; and when he saw himself attacked on all sides with

Post hic conjuratio complures detectus comprimō.

Tum Tarquinius multo et ætas et vires validus medius arripit Servius, clatusque e curia, in inferior pars, per gradus dejicio.

Ergo clypeus suus exceptus, armiger raptim in castra refero.

Tum monitus etiam atque etiam, ut promissum res adfirmo, jussusque ut eum aliquis princeps redeo ad sui, dimitto.

Interim telum qui lateo prolatum nudatusque vagina, vestis teco.

Is equus impositus, Alexander traditurus, duco.

Senatus, festinato coactus, gratia is per primores vir ago, accitusque in curia, et amplius verbum collaudatus, in integer restituo, inductus prior decretum.

Caesar Cassius brachium arreptum graphium trajicio, conorque prosilio, alius vulnus tardo; utque animadverto undique sui strictus pugio

drawn swords, he covered his head with his robe.

All dispersing, he lay some time lifeless, till three slaves, placing him in a litter, carried him home; nor of so many wounds, as Antistius the physician thought, was any found mortal, except the second which he had received in his breast.

Enlarging the old temple of Apollo, and decorating the place of the camp which he occupied with naval spoils, he consecrated it to Neptune and Mars.

The *present participle transitive* is sometimes rendered in Latin by the *perfect participle passive*, agreeing with its object in the *ablative*.

Therefore, taking with them their effects, they remove to Rome.

In this cause though you know the opinions of the bravest and best men of Rome to be against me, yet setting authority aside, we may come at the truth by reason and enquiry.

The Indian, perceiving the error of the Macedonians, and ordering the rest to halt, spurs on the horse on which he rode; Alexander did the same; whether he advanced as an enemy, or as a friend, secure in his own courage, or in the other's honesty.

peto, toga caput obvolvō.

Exanimis, effugto cunctus, aliquandiu jaceo, donec lectica impositus tres servulus domus refero, nec in tot vulnus, ut Antistius medicus existimo, lethalis ulus reperio, nisi qui secundus locus in pectus accipio.

Ampliatum votus Apollo templum, locaque castra qui utor, exornatus navalis spoliū, Neptunus et Mars consecro.

Sublatus itaque res, commigro Roma.

In hic causa tametsi cognosco auctoritas contrarius fortis vir et clarus, tamen omissus auctoritas, ipse res et ratio exquire possum veritas.

Indus, cognitus Macedo error, jubetque subsisto ceter, ipse concito equus qui veho: idem Alexander quoque facio; sive hostis, sive amicus, occurro, vel suus virtus, vel ille fides tatus.

Then, *resigning the government*, he delivers up the citadel, with the army, to the Syracusans, and, *receiving his private furniture*, goes to Corinth into exile.

The next day, *assembling his friends* and the commanders of the forces, he orders publick notice to be given, that he would restore all that had been lost; and he fulfilled his promise.

Despairing to defend the city, they withdrew into the tower; having obtained permission, the queen came forth with a great number of noble women, and *placing her little son* before the knees of the king, she not only obtained favour, but even the splendour of her former fortune.

Carrying these hopes and plans with him, they entered the city and *providing a house* there they gave out his name to be Lucius Tarquinius Priscus.

Tum, depositus imperium, arx Syracusanus cum exercitus trado, *rectissime* que privatus instrumentum, Corinthus in exilium proficiscor.

Posterus dies convocatus amicus, copiaque dux, pronuncio jubeo, ipse omnis qui amitto reddo; et promissum fides exto.

Desperatus urbs tutella, in arx concedo: venia impetratus, regina cum magnus nobilis fecmina grex procedo: Ipse genu rex parvus filius admotus, non venia modo, sed etiam pristinus fortuna impetro decus.

Hic spes cogitatioque suicum porto urbs ingredior, urbs ingredior domiciliumque ibi cothparratus, Lucius Tarquinius Priscus edo nomen.

A verb transitive or passive with *having, after having, when he had, after he had, &c.* may be rendered in Latin by the perfect participle in the ablative.

Dionysius, *having driven the Carthaginians* from Sicily, drew his forces over into Italy.

They say that Hercules, *after he had killed Geryon*, drove into those parts some cattle of wonderful beauty, and that he

Dionysius, e Sicilia Carthageniensis pulsus, copiae in Italia trajicio.

Hercules in is locus, Geryon interemptus, bos mirus species abigo memoro, ac prope Tiberis

laid himself down near the river Tiber, in a rich pasture, that he might refresh his herd, and himself weary with travelling.

After the Albans had departed from the city, the Romans every where level all the public and private buildings with the ground; and one hour gave to destruction and ruin the work of four hundred years, that Alba had stood.

When these things were known, the Crotonians, too, send to Delphos to the oracle, imploring the favour of a victory, and a happy issue of the war. Answer was made, that the enemy must be conquered by vows, before they could be by arms.

A verb neuter or intransitive with *while* or *when* before it, may be rendered in Latin by the present participle, and sometimes the perfect, agreeing with its subject in the ablative.

He ascended a tribunal placed in the septum, *while the senate stood by*.

While the Locrians were fighting, an eagle never departed from the army, but flew about them till they conquered.

While they fought, some of his men placed him on a horse: the woods protected him in his flight: thus fortune contributed much, both to his exposure to danger, and to his escape.

fluvius, locus herbidus, ut quies et pabulum lætus reficio bos, et ipse fessis via, procumbo.

Egressus urbs Albanus, Romanus passim publicus privatusque omnis tectum adaequo solum; unusque hora quadringentianus opus, qui Alba stetit, excidium ac ruina do.

Hic cognatus, Crotoniensis et ipse legatus Delphi oraculum mitto, victoria facultas, bellumque prosper eventus deprecans. Respondeo, prius votum hostis quam arma vinco.

Positus in septum tribunal, *senatus adstant*, conscendo.

Pugnans Locri, aquila ab acies nunquam recedo, isque tamdiu circumvelo quoad vinco.

Is pugnans, ille in equus quidam ex suis infero: fugiens sylva tego: sic ad subeo periculum, et ad vitæ multum fortuna valeo.

The king performed his march generally on foot: then ordered horses to be brought for himself and Artabazus, lest the old man should be ashamed to ride on horse back, *while he was* on foot.

Caesar orders his horse to be drawn from the camp, and joins battle: and *when his men were now suffering*, he sends up about four hundred German horse, which he had been used to have with him from the beginning.

Rex pes iter plerumque facio; tunc admoveo sui et Artabazus equus jubeo, ne *ipse ingredior* pes, senex equus veho erubesco.

Caesar ex castra equitatus educo jubeo, praeliumque committo: *laborans jam suus*, Germanus eques circiter quadringenti submitto, qui ab initium suicum habeo instituo.

If the subject of the verb with *when* or *while* before it be in the clause of the other verb in the sentence answering to it, the verb may be rendered in Latin by the present participle agreeing with its subject in the clause of the other verb.

He thrusts his sword into his throat, while he could scarce support his arms; and strips him as he lay.

While he is engaged in these things, a terrible portent appeared to him.

When Alexander enquired of him, whether he had more husbandmen or soldiers, he replied, that as he was at war with two kings, he had more need of soldiers than husbandmen.

Male *sustinens* arma, gladius superne jugulum defigo; jacens spolio.

Hic *agens* portentum terribilis videor.

Quaerens Alexander, plus agricultor habeo aut miles, duo rex bellans sui major miles quam agrestis manus opus sum respondeo.

When two verbs are coupled by *and*, having the same subject, the former transitive, the latter not so, or if it be, having a different object;—in such case the former may be rendered in

Latin by the perfect participle agreeing with the object in the ablative.

Alexander passes the river, and comes into the country of the Uxii.

There *he summons the people*, and orders them all to be ready with their axes, and to cut down a wood that inclosed the road.

When these things were known, Ptolemy and Cassander enter into an alliance with Lysimachus and Seleucus, and prepare vigorously for war by land and sea.

Alexander, amnis superatus, in regio Uxii pervenio.

Ibi, convocatus populus, jubeo omnis praesto securis sum, et sylva via circumdatus excido.

Hic cognitus, Ptolemaeus et Cassander, initus societas cum Lysimachus et Seleucus, bellum terra mareque enixe instruo.

When two verbs are coupled by *and*, having the same subject, the former, if passive, may be rendered by the perfect participle agreeing with the subject in the nominative.

They were terrified by these threats, and brought the horses, and other presents.

The fount of the river Marsyas issues from the summit of a mountain, and falls on a rock below with great noise: thence it is dispersed, and waters the surrounding plains.

It had been built by Agenor, and brought under its dominion not only the neighbouring sea, but whatever its fleets could approach: and, if we may believe fame, it was this nation that first taught or learned letters.

For though Aristides so much excelled in abstinence,

Hic denunciatio territus, cum caeter donum equus adduco.

Fons amnis Marsyas ex summus mons cacumen erumpo in subjectus petra, cum magnus strepitus cado: inde diffusus, circumjectus rigo campus.

Conditus ab Agenor, mare non vicinus modo, sed quicunque classis adeo, ditio suus facio: et si fama libet credo, hic gens literae primus aut docco, aut disco.

Quantum enim adeo, excello Aristides absti-

that he alone, since the memory of men, was called by the name of Just, yet was he *overborne* by Themistocles, by the shell, and punished with an exile of ten years.

nentia, ut unus, post homo memoria, cognomen Justus appello, tamen a Themistocles *collabefactus* testula ille, exilium decem annus multo,

When two transitive verbs are coupled by *and*, having the same *subject* and *object*, the former may be rendered by the perfect participle agreeing with the object in the accusative.

They, to show [their loyalty to the king by their cruelty, tortured them, and put them to death.

Ille ut fides saevitia rex approbo, *excruciat* neco.

The king received them kindly, and ordered them to follow him, intending to use them as guides in his marches.

Rex benigne *exceptus* sequor jubeo, idem iter dux usurus.

They led the herald into a town very high in situation, and its work; and order him to observe its height, and to tell Alexander, that they would die for their loyalty.

Ille *caduceator* in turris et situs et opus multum editus *portuctus*, quantus sum altitudo intueor jubeo, ac nuncio Alexander, sui pro fides morior.

The next day he summons the leaders of the troops, and tells them, that no city had been more hostile to the Greeks than the royal city of the ancient kings of Persia. Hence Darius first, and afterward Xerxes, made impious wars upon Europe.

Posterus dies, *convocatus* dux copiae, doceo, nullus infestus urbs Græcus sum, quam regius vetus Persis rex. Hinc Darius prius, deinde Xerxes Europa impius infero bellum.

A passive verb with *if*, *as if*, or *though* before it, may be rendered by the perfect participle, agreeing with the subject of the verb in the ablative.

That, he said, might easily be done; for if the bridge was

Id dico facile efficere possum: *ponte enim res-*

out down, the king would in a few days perish, either by the enemy's sword, or by want.

He wished to come up with the enemy, before the news of this ill conducted affair should reach his men; lest, if the death of his son were known, the minds of his soldiers should be discouraged.

Then, as if the city had been betrayed by the treachery of Antiphilus the praetor, and taken, they were all amazed.

The king's friends were enemies to this advice, not regarding the advantage of the thing, fearing that if his advice should be approved, he should have the first place of favour with the king.

cissus, rex, vel hostis ferrum, vel inopia, paucus dies intereo.

Prius hostis pervenio cupio quam de male res gestus fama ad suos pervenio, ne, cognitus filius mors, animus miles debilito.

Tum, velut proditus dolus Antiphilus praetor urbs captusque, obstupesco omnis.

Hic sententia obtrectator amicus rex sum, non utilitas res cogitans, sed verens, ne, probatus consilium is, primus apud rex locus gratia occupo.

A verb is sometimes expressed by the Latin adjective.

Will you, Caecilius, pretend that the wishes of our best and most faithful allies ought not to weigh with this body?

Utrum, Caecilius, hic dico, optimus fidelisque socius voluntas apud hic gravis sum non oportet?

Substantives with the particles *with* or *by* before them, may be rendered in Latin into adverbs.

He lived in the city as long as he could live in it *with honour and reputation*.

With indignation and concern I saw myself reduced to that situation.

Vivo tamdiu quam licet in civitas bene beateque vivo.

Fero graviter et acerbè in is ego locus adductus.

Octavius Reatinus died young, while engaged in many causes, yet he ascended the Rostrum with more *assurance* than *ability*.

Thucydides describes wars and battles with *dignity* and *correctness*, but nothing can be derived from him, which is useful in forensick and publick practice.

Octavius Reatinus, qui cum multis jam causis dico, adolescens summi mortuus, is tamen ad dico venio magis *audacter* quam *parate*.

Thucydides res gestas et bellum narro *graviter* sane et *probe*, sed nihil ab illo transfero possum ad forensis usus et publicus.

THE USE OF THE ENGLISH PARTICLES

EXEMPLIFIED IN SENTENCES

TO BE

TRANSLATED INTO LATIN.

The Particle *A*.

TWICE *a week.* *Bis (in hebdomada.)*

2. There was a law made in king Alfred's time that Parliaments should be held twice *a year*, and oftener, if needful. (*singulis annis.*)

3. By reason of these things corn became dear, and was already sold for fifty pence *a bushel.* (*in singulos modios.*)

4. When he had agreed with the labourers *for a penny a day*, he sent them into his vineyard. (*Pactus operariis singulos denarios in diem.*)

5. Of the English not *a man* was slain. (*ne unus quidem.*)

6. Am I not excellently guarded, who have not *a man* among my attendants armed with a sword? (*ne unum habeo.*)

Above.

1. He slew *above three hundred.* (*plus trecentos.*)

2. Of Pompey's army, about fifteen thousand were thought to have fallen; *above twenty four thousand* surrendered themselves. (*amplius millia*)

3. The king was taken away by an untimely death, (whether by some natural disease, or by poison, is *uncertain*) leaving behind him an incredible regret for his loss, among the people, on account of his singular virtue, *above his years.* (*ultra.*)

4. They report that one virgin, remarkably fair and beautiful, *above the rest*, was carried away by force. (*ante alias.*)

5. It was an evidence of his prudence, that when he came to that city which excelled all others in antiquity, humanity, and learning, he became very dear to it *above all others.* (*praeter*

6. She was very sparing in conferring honours: for in twelve years she had *not raised above four men* to the dignity of barons. (*non plures quam.*)

7. Israel loved Joseph *above* all the rest of his children, because he was the son of his old age. (*prae.*)

8. Grief has this advantage *above* other evils: it cannot bear age; other distempers of the mind *time* cherishes, this it destroys. (*supra.*)

About.

1. Mary abode with her *about three months*, and returned to her own house. (*quasi mensibus tribus.*)

2. He saw in a vision evidently, *about the ninth hour* of the day, an angel of God coming unto him, and saying unto him, Cornelius. (*hora dici ferme nona.*)

3. It was observed by Caesar's scouts, that certain cohorts, *which seemed to be about a legion*, were behind the wood. (*quod instar legionis videretur.*)

4. After they had skirmished *about four hours*, Africanus is driven back into the town. (*quatuor plus minus.*)

5. The lawyer envies the husbandman, when he hears his clients knocking at his door *about cock-crowing*. (*sub galli cantum.*)

6. Such opinions, and others more absurd than these, do the Turks hold *about wine*. (*circa.*)

7. The number of the men was *about five thousand*. (*ad quinque millia.*)

After.

1. *After* Alexander, the son of Philip, had reigned twelve years, he died. (*quum.*)

2. Antony was never considered by the Romans as a consul, nor Nero as an Emperor, *after* the senate had decreed them both to be enemies. (*ex quo.*)

3. We are told by Posidonius, that Panaetius lived thirty years *after he had published* his books. (*postea quam edidisset.*)

4. The Queen gave him a yearly pension, on which the old man, being oppressed and overcome with joy, *soon after* died. (*haud multo post.*)

5. As he was marshalling his army, suddenly there arose a tempest, with loud peals of thunder, which enveloped the king with so thick a storm, that the assembly wholly lost sight of him. And *never after* was Romulus seen upon earth. (*nec deinde.*)

6. *Some days after*, when our men were grown remiss and careless, the enemies sally out of the gates and set fire to our works. (*interjectis aliquot diebus.*)

7. Whatever either good or evil, *shall hereafter* befall me, I shall impute it to you alone. (*posthac mihi contigerit.*)

8. Twice only *after* Numa's reign was the temple of Janus shut: Once in the consulship of Titus Manlius, *after the first Punic war was ended*: and again, *after* the war of Actium, when

Augustus had established peace both by sea and land. (*post Punicum primum perfectum bellum:*)

9. The Senate condemned *Domitian* after his death, and ordered his statues to be thrown down. (*Domitianum mortuum.*)

10. After supper, she reviews her will, goes to bed; sleeps some hours, and, when she wakes, spends the rest of the night in prayer. (*A caena.*)

All the Grecian temples are built after the form of this temple. (*Ad formam.*)

All. Also.

1. I would rather lose *all* *Scotus*, and twenty more such as he, than one *Cicero*, or *Plutarch*. (*integer.*)

2. The English were connected by such a league to the Spaniards, that they were to join in war with them against *all* people whomsoever. (*contra quoscunque.*)

3. All these things are so fully proved by the concurrent testimony of many, that there is no place at *all* for excuse, defence, or evasion. (*omnino.*)

4. Fifteen thousand men were *all* who remained of the army. (*omnino superfuerunt.*)

5. Because so little money was offered for the redemption of the town, they began to fire and demolish *all* the noblest buildings. (*splendidiissima quaeque aedificia.*)

6 *All* the fish in Syracuse are in this place. (*quicquid est piscium.*)

7. This is a great and difficult work, who denies it? But what is there excellent, which is not also arduous? (*quid autem praeclarum, non idem arduum?*)

8. Epicurus says, no man can live pleasantly, unless he also live honestly, wisely, justly. (*nisi idem vivat.*)

9. In this point Brutus and I are agreed; as also Aristotle, Xenocrates, Speusippus, Polemo. (*item.*)

10. The most ancient Attick laws, whence the Roman also were afterwards taken, have their origin from the laws of Moses. (*et Romanae.*)

11. We would have truly courageous men to be lovers also of goodness and fair dealing, of truth and sincerity. (*viros &c. eosdem.*)

Along. Among.

1. Lentulus, being sent with ships of war, took above two hundred pirates, and put them in prisons *along* the sea coast. (*per.*)

2. Whole cities came out to meet the army, with women and children on their knees, *along* the road side. (*per vias.*)

3. The first masters of knowledge *among* the Greeks, were as well poets as philosophers. (*apud.*)

4. Let us rank nothing *among* evils which is appointed either by God, or by nature our common parent. (*in.*)

And.

1. A very few, trusting to their strength, swam over: all the rest our horse overtook and slew. (*consecuti interfecere.*)

2. He fought desperately, but after an hour or two he was taken and carried away to prison. (*captus in carcerem abductus est.*)

3. All my care is to live happily; and happily he cannot live, who does not live well. (*autem.*)

4. Wisdom is better than strength; nevertheless, the poor man's wisdom is despised, and his words are not regarded. (*nec ejus verbis obtemperatur.*)

5. Aristoxenus, who was a musician and philosopher, maintained that the soul was harmony. (*idemque philosophus.*)

6. I should think it convenient for you, (a method which I have adopted,) always to intermix Latin with your Greek; and that not only in the study of eloquence, but of philosophy. (*neque id.*)

7. These things may seem puerile, and to proceed from a trifling mind, and not becoming the gravity of an historian. (*nec pro.*)

8. We ought to relinquish our obstinacy, and lay down our arms, and no longer to tempt fortune: the sufferings of each party are great enough. (*neque amplius.*)

9. Some have disputed whether health be a pleasure or not, because, say they, it cannot be felt. This I absolutely deny for what man possessing health, does not feel a delight in it, if he be awake? and what is delight but another name for pleasure? (*At delectatio quid aliud quam alio nomine voluptas est?*)

10. He eats but once a day, and that sparingly. He is temperate in drinking. (*et quidem parce.*)

11. Is it not clearer than the day, that we see and feel within ourselves indelible characters of excellence. And is it not equally clear, that we experience every moment the effects of lamentable depravity? (*sed et nonne peraeque clarum est?*)

12. Some men bestow too much study and labour upon things obscure and difficult, and those unnecessary. (*eisdemque.*)

As, as if, as to, as not, as for.

1. Every part of the habitable world is the wise man's country. It were an injury and disparagement to suppose him a stranger any where. He considers all lands as his own property, and his own, as in common with all mankind. (*omnes terras tanquam suas videt, et suas tanquam omnium.*)

2. When the cold northwind blows, it congeals the water into ice, and clothes it as with a breast-plate. (*quasi.*)

3. So great a zeal to repair their disgrace seized the whole army, that no one waited the command either of tribune or

centurion ; but every one, *even as a punishment*, imposed on himself extraordinary hardships. (*etiam poenae loco.*)

4. It cannot be denied that he was an enemy in the same excess, and persecuted those whom *he regarded as his enemies* with the utmost severity and animosity, and was not easily persuaded to reconciliation. (*pro sibi inimicis ducebat.*)

5. Some things are insupportable, if they be indifferent, as poetry, musick, and publick speeches. (*nempe.*)

6. The most ancient laws which are known to us, were formerly ascribed to God as their author. (*Deo auctori.*)

7. Thus this man died, leaving his death as an example of a noble courage, and a memorial of virtue to all his country. (*exemplum.*)

8. When all things move equally, nothing moves apparently, as in a vessel under sail. When all by consent run into vice, none appear to do so. (*sicuti sit corrente navigio.*)

9. As this must be done by all who resolve to enter upon a virtuous and honourable life, so, as I think, by no one rather than yourself. (*cum, tum.*)

10. Those men are admired who are thought to surpass others in virtue, and to be free, as from every thing base and degrading, so especially from those vices which men do not easily withstand. (*cum, tum vero.*)

11. We entreat you to give the same credit to him, in all things which he shall propose, or negotiate, as to ourselves, if we were personally present. (*atque.*)

12. He always regarded the love of the people as much as his own authority, and, as princes use to do, made it his chief care to preserve his reputation. (*quodque principes solent.*)

13. The covetous man wants what he possesses, as much as what he does not possess. Many things are wanting to luxury, all things to covetousness. (*Tam deest.*)

14. Marcus Aurelius, the best of Emperors, conducted himself toward the people, as if Rome had been a Commonwealth still. (*non secus ac si.*)

15. Those who injure some, that they may be liberal to others, are guilty of the same injustice, as if they should convert what is another's to their own use. (*in eadem sunt injustitia, ut si.*)

16. They dreaded the cruelty of Ariovistus absent, as if he were present. (*velut si.*)

17. For I ought to hope that all the gods, who preside over this city, will bestow favour on me as I deserve. (*pro eo ac mereor.*)

18. As for the sense of death in the moment of the soul's departure from the body, I believe we feel no more than when we were born, because nature, before we arrive at this point, lays asleep and stupifies all the sensible parts. (*Quod attinet ad.*)

19. *As to the thing itself use your own judgment. (de.)*

20. She did not neglect musick, *as far as might become* a princess, being able to sing elegantly, and play skilfully on the lute. (*quantum.*)

21. Who is such a stranger to the writings of the ancients, *as to be ignorant* that the Greeks and Latins call all things adamant, that are very hard and firm? (*cui lateat.*)

22. No man thinks himself obliged to hasten so much, even in treating of an ordinary subject, *as not to use some introduction at least*, as the nature of his subject may require. (*quin.*)

23. Take away the hope of immortality, and who would be so senseless *as to live* in perpetual toil and danger? (*qui viveret.*)

24. Who is so senseless *as to be moved with* the three-headed mastiff, the roaring river, the inexorableness of Minos, and Rhadamanthus? (*quem moveant.*)

25. Our request is, that respect be paid to his person and honour, *so long as he resides as a publick minister with you.* (*quoad.*)

26. He will be held in honour *so long as* there shall remain any memorial of the Roman achievements. (*tamdiu laudabitur; dum.*)

27. *As soon as* Antony returned into Italy, every man thought Atticus in great danger on account of his intimate familiarity with Cicero and Brutus. (*ut.*) *ut primum, statim atque.*

28. Having borrowed *as much money as they could*; as though they intended to restore the soldiers' pay which they had kept back, they went over to Pompey. (*quam maximas potuerunt pecunias.*)

29. Let us imagine a person to be afflicted with as great agonies and tortures both of mind and body, *as can possibly befall a man.* (*tantis, &c. quanti in hominem maximi cadere possunt.*)

30. Let Epicurus talk *as he will*, I understand his drift. (*quoque modo.*)

Any.

1. I have done nothing to my dearest sister which I would not have done to myself. God forgive them, *if any such there be*, who sow dissensions between us. (*si qui sunt.*)

2. Caesar thought it important to obtain possession of the town as soon as possible, *lest any* change of mind might be effected, either by bribes, or false reports. (*ne qua.*)

3. He shall give his angels charge concerning thee, and in their hands they shall bear thee up, *lest at any time* thou dash thy foot against a stone. (*ne quando.*)

4. Sensual pleasures become not the excellence of man, and ought to be scorned and rejected. *But if any one set a*

value upon pleasure, he ought carefully to use a mean in the enjoyment of it. (*sin quispiam.*)

5. Some plants are lowly, and cannot advance themselves to *any considerable height* from the earth. (*altius*)

6. There died at Rome this year no man of *any considerable note*. (*nobilioris.*)

7. If men were divested of vain opinions, flattering hopes, and false estimates of things, *does any man doubt* but that the minds of many would be left poor shrivelled things, full of melancholy, and discontent? (*ecquis dubitat?*)

8. Let those among you, who are able, go down with me, and accuse this man, *if there be any crime in him*. (*si quid in eo criminis sit.*)

At, at last, at length.

1. To feel out a man's disposition, in order to know how to govern him, to wind him, and turn him *at pleasure*, is not the part of an ingenuous nature, but rather of a heart cloven and deceitful. (*ad libitum*) *pro arbitrio*.

2. When Vibullius was dead, the chief command descended to no one, but each separately managed his fleet *at his own pleasure*. (*ad arbitrium suum.*)

3. The three victories of Hannibal, *at Trebia*, Thrasymene, and *at Cannae* are to me, at least, preferable to all the exploits of Alexander. Why? The one conquered Romans, the other, Asiatics. (*ad.*)

4. *In a discourse held at supper at Lepidus' house*, as to what death was to be preferred, Caesar was in favour of a sudden, unexpected one. And there is no doubt but the expectation of death is more painful than the reality. (*Sermone nato super caenam apud Lepidum.*)

5. *At last*, Ancus, exciting his whole force against them, first overthrew them in a pitched battle, and having obtained a great quantity of plunder, returned to Rome. (*Ad ultimum.*)

6. *At length*, says Torquatus, *we have found you at leisure*. (*aliquando nacti sumus.*)

At the point of death. In mortis articulo; Jam jamque moriturus. *At the very gates.* In ipsis prope portis. *At hand; praesto.* *At that time;* ea tempestate. *At this very time.* nunc cum maxime. *At the disposal of;* penes.

Because.

1. On the thirteenth day of January nothing was determined in the senate, *because* the greater part of that day was spent in controversies between Lentulus the consul, and Caninius, tribune of the people. (*propterea quod.*)

2. Why do we fear any man ? *Because* he may do us some prejudice, or in some way obstruct our advantage. (*Quia enim.*)

3. Behold, thou shalt be dumb, and not able to speak, unto the day when these things shall be performed, *because* thou believedst not my words. (*eo quod dictis meis non credideris.*)

4. I hated all my labour which I had taken under the sun, *because I should leave it* unto the man that should come after me (*omnia quae sub sole laboravi quae sim, &c. relicturus.*)

Before.

1. The shepherds, animated with the hope of liberty, were earnest to approve their service *before* the eyes of their masters. (*sub.*)

2. He who afflicts himself *before* he needs, is sure to be afflicted more than he needs. (*qui ante dolet quam necesse est.*)

3. I was brought forth, says Wisdom, *before* there were deeps. (*quam non.*)

4. Lucumo survived his father, and became heir of all his estate. Aruns dies *before* his father. (*prior quam pater moritur.*)

5. This discipline we relaxed *some time before* ; but after the victory of Sylla we wholly lost it. (*jam antea.*)

6. Poetry came late among the Romans ; for about three hundred and ten years after the building of Rome, Livy published the first play the year *before Ennius was born*, who was elder than Plautus and Naevius. (*ante natum Ennium.*)

7. It will not be long *before* you will have forgotten all the world, nor before all the world will have forgotten you. (*prope adest cum.*)

Almost before ; prius pene quam.

And not before ; nec prius quam.

The day before ; pridie quam.

Before the time of Constantine : ante Constantinum.

Being.

1. Not being able to defend themselves and theirs from the Helvetii, they send ambassadors to Caesar to implore aid. (*quam non possunt.*)

2. He was celebrated as the wisest of all men ; *there being* no kind of knowledge with which his mind was not richly furnished. (*cum esset.*)

3. Remember them who suffer adversity, *as being yourselves also* in the body. (*ut qui sitis ipsi.*)

4. This we most earnestly request of you, *as being a thing* so agreeable to equity, that it is not in our power to ask a thing which is more equitable. (*utpote rem.*)

5. The states of the realm assembled in great numbers, on the first of November, *being the day* appointed by summons. (*die scilicet.*)

6. Caesar's army was so dismayed at the ebbing of the sea from their fleet, believing it to be a stratagem of their enemies, that scarce the courage and conduct of Caesar could prevent them *from being terrified* to their destruction. (*quin terre-rentur.*)

Beside. Except.

1. It is the duty of strangers and sojourners in a place *to mind nothing beside their own affairs*, and by no means to be curious in prying into the secrets of the State. (*nihil præ-ter suum negotium agere.*)

2. Our bodies, possessions, reputation, preferments, and places of honour and authority; in short every thing *except* our own actions, are things out of our own power. (*si excipias.*)

3. A great part of life *passes off* in doing what we should not; a much greater in doing nothing at all; and almost the whole of it in *doing things beside the purpose*. (*elabitur &c. aliud agentibus.*)

4. If *any one, except Plato*, had said this, I should have requested the liberty not to believe him. (*alius Platone.*)

5. *Beside*, they were men of a conversation which not even their adversaries could blame. (*accedit quod.*)

6. He was proud, and covetous to the last degree. *Beside*, he was so passionate, that no one could endure his company. (*ad hoc.*)

7. The meek man is happier than others, because he is always at peace in his own mind, *and beside*, the foundation of his happiness is within himself, so that it is not in the power of any one to rob him of it. (*porro autem.*)

8. Why did you tell the man that you had *another* brother besides. (*aliū insuper.*)

9. Caesar's army was in very good health, and had great plenty of water; and *beside*, abounded in all kinds of provisions, *except* corn. (*tum, præter.*)

Between.

1. He imagined that he should escape by reason of the distance of the time *between the commission of the crime and his trial*. (*quod inter crimen admissum, et judicium interes-set.*)

2. *Between* the building of Lavinium and Alba were almost thirty years. (*inter Lavinium, &c. interfuer.*)

3. *There is a difference between* labour and pain, although they border very much one upon the other. (*interest ali-quid inter.*)

4. Let your young charge abstain from vice, not through fear, or ignorance, but through inclination and choice. *There is a great difference between refusing to be wicked, and not knowing how to be so.* (*multum interest utrum peccare quis nolit, aut nesciat.*)

5. *There was a river between,* which when he observed that his soldiers scrupled to pass, he went over first himself; his men, seeing him, followed after. (*interjacebat.*)

Beyond.

The country people began to ply husbandry more diligently than before; they broke up grounds which had lain uncultivated *beyond the memory of man.* (*ex omni memoria.*)

Both.

1. Had not the artful designs of his enemies, and his own false hopes diverted him from his first course of life, he might have been *both a stay and an ornament to his country.* (*firmamento pariter.*)

2. *So much did they both despise and fear,* in regard to themselves and their posterity, so great a power growing up so very near to them. (*adeo simul spernabant, simul.*)

3. Orpheus, in his hymns calls the law the king of *both Gods and men.* (*cum, tum.*)

4. The most excellent men of that age killed Caesar in the very senate. Which action Cicero, *both on other occasions, and particularly in his second Philippick,* highly extols. (*cum, et.*)

5. These victories gained *both by land and sea,* and in a very short space of time, have made him famous through all the world. (*tam, quam.*)

6 *To both places* colonists were sent, but the greater number were desirous to plant themselves at Crustumium, on account of the fertility of the soil. (*utroque.*)

But, but that, not but.

1. Though there seem to us to be confusion and disorder in the affairs of this world, *yet let no man doubt but that every thing is well done,* because the world is ruled by so good a Governour, who violates not his own law, than which nothing can be more just and perfect. (*recte fieri cuncta ne dubites.*)

2. There is no man *but* approves and commends this disposition of mind, by which men not only aim at no advantage, but even, contrary to their own advantage, preserve their integrity inviolable. (*qui non.*)

3. When these things were related to us, *we could not but be* affected with extreme grief and compassion for the calamities of this most afflicted people. (*non potuimus non.*)

4. I would have the discourse of a wise man smooth, and flowing, like a river, and not impetuous like a torrent : *not but that I would have him*, in some cases, rouse himself, and quicken his pace. (*non quod cum, &c. nolim.*)

5. I have thought it expedient to illustrate philosophy in Latin ; *not but that* philosophy might be learned from Greek treatises ; but I have always been of opinion that our countrymen improve what they receive from the Greeks. (*non quia non.*)

6. Who is there *that* has *but* the least acquaintance with the muses, that is, with humanity and learning, who would not rather be Archimedes, than Dionysius. (*qui modo.*)

7. If you are defenceless, offer your throat, *but if* you are defended with armour of Vulcan's making, that is, with fortitude, make resistance. (*sin.*)

8. An ordinary slave is valued at forty or fifty crowns ; *but if* he be young, beautiful, and skilled in some trade, the price is double. (*quod si.*)

9. Yet, for all this, the age was not so barren of all virtues, *but that* it yielded some good examples. (*ut non.*)

10. I should in this place deplore the downfall of eloquence, *but that I fear* that I should seem to complain for my own sake only. (*ni verear.*)

11. You have lived long enough for yourself, I confess, *but* what is most important for your country, surely too short a time. (*at, &c. patriae, certe.*)

12. The trees, having met to anoint a king over them, desired the fig-tree to undertake the government ; *but the fig-tree* said she would not leave her sweetness to be promoted over the trees. (*figus enimvero.*)

13. If you see a man free from all bad passions, will you doubt to call him happy ? *But* the wise man is always so ; therefore he is always happy. (*atqui.*)

14. Epicurus has divided our desires into those which are both natural and necessary ; those which are natural, *but not necessary* ; and those which are neither natural, nor necessary. (*nec tamen necessariae.*)

15. Caesar's transfer of estates from the rightful owners to strangers ought not to be accounted liberal ; for nothing is liberal, *but what is also just*. (*quod non idem justum.*)

Nothing but ;	<i>nihil nisi.</i>
But that ;	<i>nisi quod.</i>
But however ;	<i>at tamen.</i>
I know not but ;	<i>haud scio an.</i>
But once ;	<i>semel.</i>

By.

As to the state of your affairs, which is far from being favourable, we are fully informed *by* your letters dated on the twenty seventh day of December. (*ex.*)

R

2. Life is to be measured by action, not by time; a man may die old at thirty, and young at fourscore. Nay, the one lives after death; the other perished before he died. (*ex.*)

3. Ambition is the great disturber of peace, and violator of leagues and treaties. Princes generally measure the greatness of their glory by the extent of their empire. (*maximam gloriam in maximo imperio putant.*)

2. It is a venerable thing to see an ancient castle or edifice not in ruins; or an old, lofty tree sound and perfect; how much more to behold an ancient and noble family uninjured by the waves and storms of time? (*a fluctibus, &c. illaesam.*)

5. Men, whose ancestors are not noble, if they pursue such a course as to attain to true nobility by their own industry and virtue, are not inferior to men of the noblest descent. (*per.*)

6. The best thing which you can do, is to submit to what you cannot avoid, and to look to God, by whose appointment all things take place, without murmuring. He is a bad soldier who follows his general complaining. (*quo auctore cuncta praeveniunt.*)

By twelve of the clock;	<i>ante horam, &c.</i>
By the way side;	<i>ad viam.</i>
By the water;	<i>juxta aquam.</i>
By reason of;	<i>pro, propter.</i>
By way of reproach;	<i>per contumeliam.</i>

Either.

Neither.

1. None of them imitates the gravity, either of his words or sentences; but when they have uttered a quantity of vile, lame, disjointed stuff, they think themselves the genuine sons of Thyrsifides. (*hujus neque verborum, neque.*)

2. I am fully persuaded of this, that there is not in the whole world either a happier people, or a more excellent government. (*nusquam neque beatiorum, &c. neque.*)

3. Cities could neither have been built, nor frequented, without a community and society of men. (*neq, &c. nec.*)

4. If you can neither plead causes, nor harangue the people, nor lead an army; still you can be just, faithful, and temperate. (*non poteris sive.*)

Else.

1. What else is fortitude but a disposition of mind both firm in confronting danger, and free from all fear? (*aliud.*)

2. What else is piety but justice toward God? for thereby we do but render to God what is due from us as creatures. (*Quid aliud est pietas, nisi justitia, &c.*)

3. If no one else follows, yet I will advance with the tenth legion only, of whose fidelity I doubt not. (*praeterea nemo.*)

Even.

1. Often the remembrance *even* of past pleasures is attended either with shame, or with trouble of conscience. (*et.*)

2. So great is the power of justice, *that not even* those who are supported by crimes and villanies can live without some share of it. (*ut nec illi quidem.*)

3. Let complaints, *which will scarcely be grateful even* when inevitable, be banished at least from the commencement of so great an enterprize. (*ne tum quidem gratae futurae.*)

4. What can be more dangerous to the honour of any man, than to rate himself so highly, and to extol himself so extravagantly, that he can never be able to sustain the judgment *even* of the most impartial judges. (*vel.*)

5. For this entertainment he sent for fish *even from the ocean.* (*oceano abusque.*)

6. This is the will of God, *even your sanctification.* (*sanc-tificatio vestra.*)

7. This is the victory that overcometh the world, (*even your faith.*) *subauditur scilicet, nempe, nimium.*

Ever.

1. *Whatever labour or study* is devoted to things worthy to be known, is deservedly commended. (*quod operae curaeque.*)

2. *Whithersoever thou goest, I will go, where thou abidest, I will abide; thy people shall be my people, and thy God, my God.* (*quo tu cunque.*)

3. I will follow reason, *whithersoever she* shall lead me. (*quo ea me cunque.*)

4. Does the fear of death *ever* give you anxious thoughts? No more than the day of my nativity. (*num quando.*)

Every.

1. The Roman state never experienced more or greater changes than during the life of Atticus; yet, by regulating his life by the rules of virtue and true wisdom, he lived unshaken through all the changes of a long life, which, indeed, were such and so many, that those who were one day in the height of power and honour, were the next day in the gulf of danger and despair: so true is the remark that *every man's manners shape his fortune.* (*sui cuique mores fingunt fortunam*)

2. Caesar set a legate over *every legion*, that every one might have them as witnesses of his bravery. (*singulis legionibus singulos legatos.*)

3. Chios is full of partridges; they lodge with the inhabitants under the same roof: *almost every countryman* breeds them in greater or less numbers. (*agrestes pene singuli.*)

4. The strength of the sciences, like the old man's faggot, consists not in every single stick, but in all of them united. (*in singulis bacillis.*)

5. Every man has his peculiar pleasures: as for me, my pleasures consist in wise thoughts and reasonable desires: give me a sound and sober understanding, a temper that never falls out with men or events; that receives all things with good humour, fairly computes their value, and applies them to the use to which they are adapted. (*Alia oblectant alios.*)

Far.

1. These words were so far from moving any one, that the ambassadors were in danger of violation; and an army was immediately sent against the Romans. (*adeo nihil moverunt quenquam.*)

2. He was so far from being superstitious, that he despised the numerous sacrifices and temples of his own country. (*ita non.*)

3. She was so far from indulging to suspicion against her people, that she often said, that she could believe nothing of her people, which parents would not believe of their children. (*tantum aberat ut.*)

4. I will prove if I am able, that death is so far from being an evil, that it is a good. (*non modo non, &c. sed etiam.*)

5. Sometimes (*est ubi*) in my contemplations I die, and strip myself of all, and bid adieu to my dearest friends: my fame wraps my body in its winding-sheet, and wafts my soul to God; and I enter as far as I can into Heaven, and I dwell there. And thus the sight of another world, like the eating of manna, makes my palate too nice to relish the garlick and onions of Egypt. (*qua licet.*)

6. Do you think that we neglect your safety and security; or that we desire to infringe your liberty. Be it far from us. (*absit.*)

7. If Rulers do not at all answer their character, or fulfil their duties; although we are not bound to vindicate their errors, or their wickedness; yet even in such cases we are bound to render to them all that is due to the dignity of their offices; we must show them deference and respect, and comply with their commands, as far as may be consistent with a good conscience. (*quod cum, &c. fiat.*)

For.

1. This eagle I have, while living, for many years, with great care defended, and now, dying, with the same fidelity I restore it to Caesar. (*multos per annos.*)

2. It was decreed, that there should be a supplication for five days. (*quinque dies*) i. e. per.

3. Caesar sends for the man, informs him of what he understands himself, and of what the publick complains: advises him *for the future* to avoid all suspicions: what is past he says that he forgives on account of his brother. (*ut in reliquum tempus.*)

4. In those days Darius the Persian king, resolving on a war with the Scythians, built a bridge over the river Danube, *for the passage of his army.* (*qua copias traduceret.*)

5. The Greeks are worthy of honour, not only *for inventing* the noblest arts, but also for preserving and retaining them. So that when Greece was, in all other respects, wholly subdued, she still retained the empire of letters; and the Romans were forced to return for instruction to her from whom they had departed conquerors. (*quod extulerint.*)

6. So fully was I satisfied in the point at last, that I was ashamed of myself *for having doubted of it.* (*qui addubitassem.*)

7. It was remarkable, that one who was so great a lover of peace should be so fortunate in war. *For his arms, either in foreign or civil wars, were never unfortunate; neither did he know what a disaster meant.* (*siquidem.*)

8. Niobe is said to have been turned into stone; I suppose *for her eternal silence in sorrow.* (*propter.*)

9. A wise man is fully prepared *for every event.* In prosperity he betrays no presumption, in adversity he feels no despondency. He neither courts danger, nor shuns it. (*ad quoscunque casus.*)

10. Cato was of a disposition so versatile and easy, that nothing ever caused him trouble. He was so perfectly adapted to every thing, *that whatever he undertook, you would have imagined it the thing for which nature especially intended him.* (*ut natum ad id unum diceret quodcunque ageret.*)

11. The Academicks and Peripateticks *may fight it out for me, who am under no further obligation, than to inquire where the greatest appearance of truth lies.* (*per me decertent licet.*)

12. It is the height of folly not to propose to ourselves the most excellent examples *for imitation.* (*ad imitandum.*)

From.

1. Over the river Sicoris he made two bridges, distant *from each other* four miles; over these bridges he sent his men to forage. (*inter se.*)

2. If we are not sufficiently instructed by terrestrial creatures, let us pass to those birds, those aerial travellers, *that even from them we may learn our duty.* (*ut vel inde.*)

3. He translated *from the Greek* what Plato had discoursed on the subject of a good and happy life. (*De Græco conuersi.*)

4. Whatever my eyes desired I kept not from them ; *I withheld not my heart from any joy* : and, behold, all was vanity and vexation of spirit. (*nec animum meum ab ulla voluptate, &c.*)

How.

1. If it be common to be delighted with things rare, *how* is it, that we are so little delighted with virtue ? (*qui fit.*)

2. I never had the pleasure to see Germany, do not then refuse to relate *how* they treat strangers in their inns. (*quibus modis.*)

3. Attend a little, and I will inform you *how* you may do this. (*qua.*) i. e. qua via, ratione.

4. The wind so dispersed the flame, that at once the rampart, the tower, and the engines took fire, and were consumed before it could be discovered *how* it had happened. (*quemadmodum.*)

5. *How* religious does affliction make men ! In prosperity, we neither think of God, nor saint. (*ut.*)

6. He was also a poet. How good I will not pretend to say ; for in that kind of pretenders, *I know not how* it is, more than in others, every one thinks his own a beauty. (*nescio quo pacto.*)

7. The consideration of what is becoming to our patience, our courage, our gallantry of mind, not only checks complaint, but, *I know not how*, alleviates the very pain of evil. (*nescio quomodo.*)

8. It is not easy to express *how much* courtesy and affability win the affections of men. (*quantopere.*)

9. He can never live well, who *knows not how* to die well ; and he hath lived to a very good purpose who makes a happy end. (*nescit.*)

10. *How much* this conduced to the safety of all Greece, may be easily understood from the Persian war. (*id quantae salutis fuerit.*)

11. When Socrates was asked whether he thought the great king of Persia happy, "How can I determine," said he, "since I do not know *how* learned or *how* just he is." (*quam sit doctus, quam vir justus.*)

12. *How* is it with Comum, my delight and yours. How with my enchanting country seat ; the portico where it is always spring ; the dark shady grove of plane trees ? (*Quid agit Comum ?*)

If.

1. From my youth I have been much devoted to such studies as inclined me, *if not* to perform great actions myself, at least to celebrate those who did. (*si minus.*)

2. The king sent an herald to the inhabitants to tell them that if they did *not* surrender they must expect no quarter. (*ni.*)

3. *If it be no trouble to you*, I desire you would give me a definition of pleasure, the subject of our present disquisition. (*nisi molestum est.*)

4. If Religion did sincerely and sufficiently influence the hearts of men, no other restraint from evil would be necessary; this not only gives life and efficacy to all efforts with which it concurs; but, amidst all events, produces, *if not always joy and pleasure, yet always patience*, and contentment. (*si minus gaudium semper, &c. at patientiam.*)

5. I do not remember that ever I passed any time more pleasantly *than when* (*quam quo*) I was lately with Spurinna; *insomuch* (*adeo quidem*) that *if it be my lot to be an old man*, there is no man whom in age I would sooner imitate. (*si modo senescere datum est.*)

III.

1. *In letters I experience pleasure and consolation*, for there is nothing so delightful, which by these is not made more delightful, nor any thing so sad which by these is not rendered less sad. (*et gaudium mihi et solatium in literis.*)

2. Orgetorix persuades Dumnorix to attempt the same thing, and gives him his daughter *in marriage*. (*in matrimonium.*)

3. What! am I so much altered *in two years*? (*intra.*)

4. The war of the Sabines was the most formidable, for they did nothing *in passion or anger*, nor did they make any show of war till they were seen in the field. (*per cupiditatem, aut iram.*)

5. Tarquin, *having been tried in all things*, was, at last, by the kings testament, made tutor to his children. (*per omnia expertus.*)

6. The Helvetii, confident that the Romans might be cut off from provisions and corn, turned about, and began to follow close, and attacked our men *in the rear*. (*a novissimo agmine.*)

7. Education is often the worse *in proportion to the wealth and rank of the parents*. (*pro.*)

8. Whether a greater injury can be offered to a prince, you *in your prudence will judge*. Certainly such a wrong could scarcely be borne by private men, much less by princes. (*pro tua prudentia judicaveris.*)

9. He shews the unreasonableness of his adversaries; who, what they required of others, refused *in their own case*. (*in se.*)

10. Let every man *be fully persuaded in his own mind* of what he either allows or practises. For whatever we do, if our own secret judgment consent not to it, as right and proper to be done, the doing of it to us is sin, although the thing itself be allowable. (*apud se plane certus esto.*)

11. He was a wise son, in *Plutarch*, who, being told by a friend that his father would disinherit him, answered, he will do nothing but what he ought to do. (*apud Plutarchum, &c. facinorulum.*)

12. In *Virgil*, at the end of the first book of the *Aeneid*, Iopas is introduced, singing a philosophical song at the feast made by *Dido*, concerning the motions of the moon and sun. (*apud.*)

13. *Caesar* made him centurion of the first rank, for it appeared that by his means, in a great measure, the fort was saved. (*magno ex pacto.*)

14. Philosophy professes that she will accomplish this; that whoever obeys her laws shall always be armed against fortune; shall have in himself complete security of a good and happy life; in a word, shall ever be blessed. (*denique.*)

15. In a word, the whole poem proves itself to be the work of an author when his faculties were in full vigour and perfection; at that precise time of life, when years have ripened the judgment, without enfeebling the imagination.

To offend in nothing;	<i>nihil peccare.</i>
In all respects;	<i>per omnia.</i>
In other respects excellent;	<i>cetera excellens.</i>
In comparison with;	<i>prae.</i>
In his possession;	<i>penes eum.</i>
In a dream;	<i>in somnis.</i>
In the dark;	<i>per tenebras.</i>
In the time of our forefathers;	<i>apud majores.</i>
In good hope;	<i>eum bona spe.</i>
In her fifth year;	<i>quintum annum agetis.</i>
In the mean time;	<i>haec inter.</i>
In the first place;	<i>principio.</i>

Lest.

At least.

1. The *Janiculum* likewise was added to the city, lest it should prove a fortress, or a strong hold for the enemy. (*ne.*)
ne quando.

2. Behold, the man is become as one of us, to know good and evil. And now lest he put forth his hand to the tree of life also, and take and eat, and live forever; therefore the Lord God sent him forth from the garden of Eden, to till the ground whence he was taken. (*nunc ergo, ne forte manum admoveat etiam vitali arbori.*)

3. A poor man, though he cannot requite an obligation, can at least acknowledge it. (*habere certe.*)

4. My journey, by land, would at that time have occupied at least twelve days. (*ut minimum.*)

5. We greatly err, if we imagine that patience and forgetfulness of injuries, will in the least contribute to our safety. (*ne tantillum.*)

6. This is the only season to treat of peace, while each is confident in himself, and we both appear equally matched. For if fortune shall give *but the least* advantage to the one, he will not accept of conditions of peace who thinks himself superior, nor will he be contented with an equal share, who is confident that all is in his power. (*paulum modo.*)

7. Mankind, having no infallible remedy against ignorance, misery, and death, imagine that *some respite, some shelter, at least*, may be found, by determining to banish them from their thoughts. This is the only comfort they have been able to invent, under their numerous calamities. But a most miserable comfort it proves; because it does not tend to the removal of these evils, but only to the concealment of them for a short season; and because, in thus concealing them, it hinders us from applying such proper remedies as would remove them. (*aliquid tamen respirationis, aliquid refugii.*)

Less. Little. As little.

1. The methods of God are beyond even our imagination, *much less* can they be seen by human eyes. (*nedum.*)

2. Let those who dissent, dissent with more civility, and with more moderation, and *nevertheless* love one another. (*nihilominus.*)

3. *The less fear, the less danger.* Courage is its own defence; and the readiest way to escape death, is boldly to meet it, and nobly to despise it. (*minus timoris minus periculi.*)

4. The sleep of a labouring man is sweet, *whether he eat little or much.*

5. The early origin of the Roman state, and the times next ensuing, I believe, *will yield little pleasure* to the generality of readers. (*minus praebitura voluptatis sint.*)

6. Above all, anger should be excluded in punishing; for whoever comes to this work in a passion will never observe that due mediocrity that lies between *too much and too little.* (*nimum et parum.*)

7. If a man be *a little too much* addicted to pleasure, yet if he be a man in reality, and not in name only, he hides and conceals his desire of pleasure, through shame. (*paulo ad voluptates propensior.*)

8. The Alban leader had *as little courage as honesty.* Neither daring to keep his ground, nor openly to withdraw to the enemy, he retires by slow degrees toward the mountains. (*non plus animi quam fidei.*)

9. Good thoughts, although God accept them, yet, as they relate to mankind, *differ but little from good dreams*, except they be reduced to practice. (*a bonis somniis paulum distant.*)

Like.

1. It is difficult to find a man who confesses that he has lived happily, and who removes from life contented with the years he has enjoyed, *like* a satisfied guest from the table. (*uti.*)

2. I grew *like* a cedar in Libanus, and as a cypress on the mountains of Hermon. (*quasi.*)

3. Man that is born of a woman, cometh forth *like* a flower, and is cut down; he fleeth also as a shadow, and continueth not. (*ceu.*)

4. Clear and fair dealing is the glory of human nature. Mixture of falsehood, *like* alloy in coins of gold and silver, may make the metal work the better, but it corrupts it. (*instar.*)

5. *Like* a blast, or a barren year, inundations and excessive rains, or other evils in the course of nature, so should the avarice and luxury of princes be endured by those whom they oppress. (*Quomodo, &c. sic.*)

6. Will you on the slightest twinge of pain cry out *like* a man? (*muliebriter.*)

7. Prejudice takes away the judgment, and so blinds the minds of men in matters both of religion and government; that, *like* dim sighted persons, they see nothing clearly. (*perinde ac.*)

Man.

1. Sometimes it is allowable for a *man* to sigh, and that but seldom; clamorous sorrow is not so, no not to a woman. (*vix.*)

2. Let a *man* observe the waverings of Cicero, painted to the life by his own pencil, in his letters to Atticus, and he will carefully shun inconstancy and irresolution. (*Inspiciat quis.*)

3. For a *man* to be wholly unacquainted with our own poets is an argument either of great indolence, or fastidious delicacy. (*Nudum esse omnino in.*)

4. Is any *man* able to point us to the thing which is altogether new, and which has never been seen or heard before. (*acquirit.*)

5. They punished all, to a *man*, in defiance of their country. (*ad unum.*)

6. What shall a *man* do? Vice usurps the seat of virtue, and that which is worthy of punishment is esteemed noble and glorious. (*quid facias?*)

7. A *man* could hardly bear the faults of others, if he were not sensible of so many of his own. (*segrè ferat.*)

Much, More.

1. He who has learned to converse with himself, will not much need the discourse of others. (*magnopere.*)

I am much in doubt. *hæud nihil ambigo.*

As much as in them lay. *quod in se fuit.*

2. If calamity attack the wise man, it is never so severe, but that he has more reason to rejoice, than to be afflicted. (*quia plus habeat quod gaudeat, quam quod.*)

3. To repent is nothing else, but for a man to resolve and profess that he will offend no more. (*non amplius.*)

4. If you cannot send any of the Germans home, yet suffer no more of them to pass the Rhine. (*at ne quos amplius.*)

5. A city cannot be happy in the midst of sedition, nor a family in which the principal members disagree, much less can a soul, while at variance with itself, have any taste of pure and genuine pleasure.

6. Every man is more ungovernable, in proportion as he is a bad man. Mutiny and discontent, and perpetual uneasiness, are the sure attendants of a profligate mind. (*Pessimus quisque asperrime rectorem patitur.*)

7. A man ought the more to be regarded, the more he excels in the quiet and peaceable virtues of modesty, temperance, and justice. (*colendus est ita quisque maxime ut quisque maxime.*)

8. I desire nothing more than that I may be like myself, and they like themselves. Posterity will render to every man his due honour. (*nihil ego malim.*)

9. If modesty be joined with the power of eloquence, nothing can excite greater admiration; and the more, if they are in a young man. (*eoque magis.*)

10. If there be in the world such a thing as decency, certainly nothing can be more decent, than the harmony and consistency not only of one's whole life in general, but of each particular action; which a man can never accomplish who disregards his own genius to imitate that of others. (*si quicquam decarum nihil profecto magis.*)

Most.

1. The wise man, in adversity, possesses the advantage of having long considered that such events must happen; which consideration alone most effectually weakens the force of affliction. (*maxime.*)

2. He who considers the order of nature, the vicissitudes of life, and the frailty of mankind, is not affected with melancholy at the view, but is then most of all engaged in the exercise of wisdom. (*tum vel maxime.*)

3. Most men regard more the person who speaks, than what is spoken. (*plerique omnes.*)

4. Most men love rather to hear evil of others than good. They are secretly pleased with ill reports, and drink them in with delight. They have at the same time so much justice as to despise those who propagate them; and so much wit as to conclude that those very persons will do the same for them in another place and company.

5. In his right hand, unless he choose rather to have it free, he carries a light spear, painted mostly with green. (*ut phrygium.*)

Must.

1. The rich man, even when he has done wrong, threatens; the poor man, even when he has suffered, *must supplicate*. (*supplicet oportet.*)

2. Those who desire to be feared, *must themselves fear* the same persons by whom they are feared. (*necesse est.*)

3. When you see men, regardless of pain, pursuing their various objects, you *must conclude* either that pain is no evil, or that it is so small an evil that it is swallowed up by valour, so as not to appear at all. (*debeas existimare.*)

4. Care *must be taken* that reason rule that part of the soul, which ought to obey. How? you will say. As a lord his slave; as a general his soldier; as a parent his child. (*videndum est.*)

5. Cicero said, that the Romans *must return* to their cottages, if they were bound to restore to every one his own. (*Romanis redeundum.*)

Near.

Nearly.

Next.

1. Cato, who was of *nearly the same age* with Scipio, tells us, that it was an usual saying of Scipio, that he was never less at leisure, than when he was at leisure; nor less alone, than when alone. (*fere aequalis.*)

2. We are to regard, in the first place, our country and parents; then our children and family; *next*, our kindred. (*deinceps.*)

3. Custom is a sort of second nature, and, *next to nature itself*, a principle of the greatest power, and bears the greatest sway in all human actions. (*post ipsam naturam.*)

4. *Next to God*, there is nothing so capable of contributing to the happiness and welfare of men, as men. (*secundum.*)

5. Callieratidas was admiral of the navy, *next after* Lysander. (*proximus post.*)

Never.

1. The indisposition of a friend lately suggested to me, that we are then best when we are sick. For what sick person is disturbed with avarice or lust. He covets no honours: he neglects riches: let him have *ever so little*, being about to leave it, he thinks he has enough. (*et quantumcumque ut relictum, satis habet.*)

2. Though an instrument *be ever so little out of tune*, yet this is readily observed by a skillful musician. (*quamvis paulum discrepet.*)

3. If a man's mind be wandering, let him study mathematics; for in mathematical demonstrations, if his mind *wander ever so little*, he must begin again. (*vel minimum.*)

4. The people of Rome preferred their commonwealth, *though never so much* distracted with civil dissensions, to the intolerable yoke of their emperors. (*quamlibet.*)

5. Some, shamefully throwing away their weapons, ran blindly into the water; others, lingering on the banks, between the thought of flying and fighting, were trodden under foot. *Never had the Romans before a more desperate battle.* (*Non alia ante Romana pugna atrocior fuit.*)

No. None.

1. No harm can possibly happen to a good man, nor will his interests ever be unregarded by the immortal Gods. (*nihil.*)

2. You are sensible that I am *no more* accustomed to speak Greek in a Latin discourse, than Latin in a Greek one. (*non plus.*)

3. I have written these things to you, *as supposing them no less unknown, nor less agreeable to you than they were to myself*; for nothing is more delightful to you as well as to me, than the works of nature. (*quia nec minus tibi ignota quam mihi, nec minus grata credebam.*)

4. We have derived *no small* satisfaction from this peace, believing it will promote the common advantage of both nations. (*haud mediocris.*)

5. When the enemy *was no farther off than* a dart might be cast, Caesar gave the signal of battle. (*non longius aberat, quam quo.*)

6. Caesar spared them all, and gave orders to his soldiers, *that none of them should be injured.* (*ne qui eorum violarentur.*)

7. Their bodies are vigorous and healthy, and their strength is beyond their stature, although that is *none of the smallest.* (*nec ea tamen improcera.*)

8. This life is intimately connected with that which is to come. Do but make sure to live well, and there is *no need* of living long. Some live to great purpose, and, by continual diligence and industry, in serving God, and doing good, do really dispatch more of the business of life, in a few years, than others do in a whole age; who, indeed, go with so sauntering a pace toward heaven, *as if they were in no haste to arrive thither.* (*quasi illo pervenire non nimis festinent.*)

9. Since it would be to no purpose to dispute about right, *if there be no such thing as right*; it will be necessary for us to confute this error, in the first place. (*si ipsum jus nullum.*)

10. He who is grieved that another should enjoy those advantages which are in *no way* prejudicial to himself, is in truth envious. (*nihil noceant.*)

Not.

1. Whenever he engaged the Romans in Italy, he always came off superior: *and had he not been weakened by the envy of his countrymen at home, he seems to have been capable of conquering them.* (*quod nisi debilitatus esset.*)

2. Good actions seem more laudable, which are done without ostentation, and without challenging the notice of the multitude. *Not that they are to be shunned; for all good works love to be placed in the light; yet virtue can have no theatre more ample than our own conscience.* (*non quo fugiendus est.*)

3. Grief wears away by insensible degrees: *not that the evil itself receives any change, or can admit it; but use teaches the lesson which reason ought to have done; that many things which appear great, are, in reality, little.* (*non quo.*)

4. Two arts they owe to us; printing, and the making of paper; *and not entirely to us neither, for a great part of the invention was their own.* (*nec solis tamen nobis.*)

5. He exhorted his soldiers to retain the memory of their valour, *and not to be confounded, but to receive the enemy's charge with firmness.* (*neu.*)

6. Contract *not* friendship with a passionate man. (*noli.*) Violent love is *not at all* or *not much* distant from insanity. (*nihil.*)

7. Have you any reason to give why we should not *disown* our friends the stoicks. (*quin?*)

8. It is the duty of a judge always in the decision of causes to follow the truth, of an advocate, sometimes to defend what resembles the truth; *although it be not precisely true.* (*etsi minus verum sit.*)

9. Say not thou, What is the reason that the former days were better than these? for thou dost *not wisely* inquire concerning this. (*parum sapienter.*)

10. Alcibiades advised his friend *not to give an answer* until he had repeated the letters of the alphabet. (*ne quid responderet.*)

11. Next to piety toward God, and justice to men, no commendation of a man is more significant, than that he was never, or very rarely heard to speak ill of any one. It was a singular character of an illustrious Roman; *He knew not what it was to speak an ill word of any man.* (*nescivit quid esset maledicere.*)

Of.

1. There never *was* any great and excellent person without diligence. When the Roman historians describe an extraordinary man, this always enters into his character as an essential part

of it ; that he was of *incredible industry*, of singular diligence ; and indeed a person can neither be eminently good or extremely bad without this quality. (*extitit.*) (*incredibili industria, diligentia singulari.*)

2. Let us go under that shade to avoid *the heat of the sun.* (*ab sole calorem.*)

3. I think he has all the *signs of health* that any man can have. (*signa ad salutem.*) i. e. *pertinentia.*

4. *Of two evils* the less is always to be avoided. (*de duobus.*)

5. Let us hear the conclusion of the whole matter : fear God, and keep his commandments ; for this is the duty of all men. (*nam hoc est omnium.*)

6. *It is an argument of a great and generous mind* to employ our thoughts and cares in the concerns of others ; and to use our influence and power to promote their benefit and advantage ; because it shews our desire to have others happy, as well as ourselves. (*magni et generosi est animi.*)

7. Virtue delights us *of itself*, and by its own nature and beauty engages the affections of all men. (*ipsa per se.*)

8. Virtue begins in the forsaking of vice, *and the first part of wisdom* is not to be a fool. The soul of man is an active principle, and will be employed in one way or another ; if a man abstain from evil, he will do good. (*prima sapientia.*)

9. *In the midst of this entertainment* the king commanded a drawn sword, suspended by a single hair, to be let down the ceiling, so as to point at the head of his guest. (*in hoc medio convivio.*)

10. Demosthenes, *even in despite of nature*, became the most eloquent man that perhaps ever lived. (*adversante natura.*)

11. The condition of the wretched creature *admits of no longer delay.* (*fert.*)

12. No pleasure will endure and abide with us to the last, but that of innocence, and virtue ; *all folly is sick and weary of itself.* (*omnis stultitia laborat fastidio sui.*)

13. There are few so innocent and free from infirmities, as not to be liable to reproach upon one account or other ; even the wisest, the most virtuous, and most perfect among men have some little vanity or affectation, which exposes them to the raillery of a mimical and malicious wit. We should therefore often turn our thoughts upon ourselves, and look into *that part of the wallet*, which men commonly throw behind their shoulders, that they may not see their own faults. (*id manticae.*)

14. Pythagoras, or whoever was the author of the golden verses which pass under his name, recommends to his scholars every night before they slept, to call themselves to account for the actions of the day past ; examine in what respect they have transgressed, what good they had either done, or omitted to do. And this no doubt *would be a thing of excellent use* for improvement in virtue. (*apprime utile esset.*)

On. Upon.

1. He spoke gracefully on every subject, having a good proportion of learning, and a ready wit to apply it, and to enlarge upon it. (*qualicumque super re.*)

2. I do not call you to any dangerous enterprise: all the soldiers are on our side. (*nobiscum.*)

3. On this side, stands frugality and vigilance; on that side, prodigality and negligence; on this side, discipline; on that, contempt of order; on this side, power; on that, weakness. (*hinc, illinc.*)

4. They are immoderate on both sides, either in honouring their friends, or affronting their enemies. (*in utramque partem.*)

5. Some men bestow too much study and pains upon things that are obscure and difficult, and unnecessary too. (*in.*)

6. Weigh my good qualities with my bad, and if you find that the good preponderate, incline to that side. Upon this condition I will put you in the same balance. (*hæc lege.*)

One.

1. Every soil is not proper for all sorts of grain or fruit: one kind is good for corn; another for vines. (*hic, ille.*)

2. It was agreed that there should be a free commerce until the one prince should declare war against the other. (*alter.*)

3. There is one kind of deportment due to a father, another to a son; one to our own countryman, another to a stranger: one to a friend or benefactor, and another to an enemy who has injured us. (*alius.*)

4. Every one framed opinions, and to that which he had heard of another, added somewhat of his own fear. When this had spread abroad, and one had handed it to one, and another to another, there seemed to be several authors of the same thing. (*alii aliis.*)

5. Now they well know that it is one thing to force away virgins, and a far different thing to fight with men. (*aliud esse, longe aliud.*)

6. He disposes the soldiers on the works, by continual watches and stations, so that they touch one another, and fill up the whole fortification. (*inter se contingent.*)

Epicurus was one who thinks nothing worth seeking, but what procures pleasure, or exemption from pain. (*Is est Epicurus.*)

8. The first thing that justice requires, is, that no one should hurt another, unless he be compelled to do it for his own security. (*ut nequis noceat.*)

One of the wise men;
In one place;

inter sapientes.
eodem.

Over.

1. No man had ever a greater power *over* himself, or was less the man he seemed to be, which soon after appeared to every one, when he was less careful to keep on the mask. (*in.*)

2. It is pleasant to command our appetites and passions, and to keep them in due order, within the bounds of reason and religion : because this is a kind of empire; this is truly to govern. It is naturally pleasant to have power *over* others, but he is the great commander, who rules himself. (*in.*)

3. They either complained of their own fate in their tents by themselves, or with their companions lamented the common danger. *All over the camp* there was signing of wills. (*vulgo totis castris.*)

4. To speak evil of others is become almost the ordinary entertainment of all companies. The great and serious business of most meetings and visits, *after* the necessary ceremonies and compliments *are over*, is to sit down and backbite all the world. This is the sauce of conversation, and all conversation is considered insipid and dull, which has not something in it of piquancy and sharpness against somebody. (*finitis.*)

Since.

1. If sighing administered any real relief to pain, yet it were worth consideration, whether a gallant and brave man should indulge in it or not; *but since* it produces no alleviation from pain, why should we disgrace ourselves to no purpose? (*cum vero.*)

2. *Since* you have forced me to admit that the dead are not miserable, persuade me, if you can, that it is not a miserable thing that we must die. (*Quoniam.*)

3. Do you think that passions are incident to a wise man? If so, then truly this wisdom so much boasted of, is of no great value, *since it differs not much* from madness. (*siquidem non multum differt.*)

4. Health is the basis of all the other joys of life : *since this alone makes* life comfortable and desirable ; and when this is wanting, a man is incapable of every other pleasure. (*ut quae vel sola reddat.*)

5. *It is a long time since* you have sent me any letters. I have nothing, you say, to write. Why then, write this very thing, that you have nothing to write ; or at least that with which our forefathers used to begin, If you are in health, it is well ; I am so likewise. This will be enough for me. (*Olim nullas mihi epistolas mittis.*)

6. How long is it *since* we four lived together at Paris ? (*ex quo.*)

7. Do not be ashamed of your old acquaintances, although better fortune has befallen you : it is not long *since* you were of our opinion. (*quod.*)

8. Nothing has been written on this subject *since the time of Panaetius*, which I can any way approve. (*post Panaetium.*)

9. This ceremony the Romans have observed *ever since the time of Romulus*. (*jam usque a Romulo.*)

10. Not doubting that *since so many were privy to the thing*, his project would come to the king's ear, he returned again to Athens. (*tam multis consociis.*)

11. What Cicero says of philosophy, is much more true of the Christian Religion, the wisdom and philosophy which is from above. *We never can praise it enough, since whoever lives according to its rules, may pass his whole life without uneasiness.* (*nunquam satis laudari poterit, cui qui pareat.*)

12. Since things are so. *cum ea ita sint.*

So.

1. There are some persons who will undergo any thing, and be slaves to any man, *so they can but obtain their desire.* (*modo quod velint consequantur.*)

2. A satyrist is a very dangerous man; *so he can but make himself merry, he will not spare his best friend.* (*dummodo.*)

3. *So you but write much, you take no pains to write well.* (*modo ut.*)

4. The divine bounty has liberally supplied us with all things requisite to undertake and perfect noble designs, *so we do not refuse to use them.* (*modo ne.*)

5. In my father's house are many mansions, *if it were not so, I would have told you.* (*quod si secus esset : ni ita esset.*)

6. *Truth and falsehood border so closely on each other, that a wise man should not trust himself on the brink between them, but move warily, for fear of sliding into the wrong.* (*Ita sunt finitima falsa veris.*)

6. Benefits conferred inconsiderately, and without discrimination, are not to be considered *so* deserving of praise as those which are done with due deliberation. (*aeque atque.*)

7. He often spends a little time in hunting, *not so much for the sake of pleasure, as of health.* (*non tam.*)

8. Censures and prejudices have not *so much* discouraged me, as my love to the truth, and my affection for my country have borne me up. (*tantum quantum.*)

9. Dionysius, the tyrant, being banished from Syracuse, taught a school at Athens. *So impossible was it for him to live without power.* (*usque eo imperio carere non poterat.*)

Some.

1. The attachment of princes to *some men*, and their aversion to *others* may seem fatal. (*his, illis.*)

2. Of the things charged to him, *some* he acknowledged, *some* he extenuated, *some* he excused by human frailty ; but the greater part he wholly denied. (*alius.*)

3. They alleging, *some one cause, and some another*, withdrew themselves by degrees from that rude and barbarous country. (*alia atque alia causantes.*)

4. Nature designed *some* (*alius*) creatures for swimming, which were to inhabit the waters ; *others* (*alius*) for flying ; which were to sport in the open air ; *some* (*quidam*) to creep ; *others* (*quidam*) to walk ; of these last, *some* (*partim*) to range alone ; *others* (*partim*) to herd together : *some* (*alius*) wild ; and *others* (*quidam*) tame : *some*, (*nonnullus*) to dwell in holes and caverns under ground.

5. *Sometimes* he extolled a single life ; *sometimes* a married life ; *sometimes* he railed against both. (*alias.*)

6. *There were some* who thought that this proceeded from the art of women, who, though they desire a thing never so much, yet seem to do it against their will. (*erant qui.*)

7. The philosophers seem to have extended the limits of duties *somewhat farther* than nature intended. (*paulo longius.*)

8. Of evils we should not only choose the least, but we should select some advantage from these, if there be any good in them. (*excerpere ex his ipsis, si quid insit boni.*)

9. Of these, *some were chosen and sent to Delphi* to consult Apollo. (*ex his delecti Delphos missi sunt.*)

10. He who will be secret, must be a dissembler, in *some degree*, whether he will or not. (*quodam tenus.*)

Such.

1. *Such is the force of harmony*, and such delightful effects it produces in that part of the soul which is most divine ; that some have been induced to believe, that the soul itself by nature is harmony. (*Ea harmoniae vis est.*)

2. *We need such an army* as is not to be sent for from a great distance, nor long waited for, but such an one as is ready at hand. (*milite opus est eo.*)

3. We think too highly of ourselves, if we suppose we are of such worth and consequence, that the motions of the stars should be planned for our sakes. (*si digni nobis videmur, propter quos.*)

4. What singular provocation could so highly incense the Gods, that they could not be reconciled to the Roman people, but by the blood of such illustrious men. (*nisi tales viri occidissent.*)

5. The commonwealth, arising from small beginnings, grew to such an extent, that it was at last cumbered by its own weight. (*eo crevit.*)

6. Virtue is either the only good or in such a manner the chief good, that all other things, placed in the opposite scale, have scarcely any weight at all. (*ita.*)

Than.

1. *Nothing sooner grows old than obligation; and we are most apt to forget what we have the greatest reason to remember. (nihil citius senescit quam gratia.)*

2. Law is no other than a rule of well grounded reason, derived from God himself, enjoining whatever is just and right, and forbidding the contrary. (*nisi.*)

3. What man, under the dread of death or pain, the one of which is often present, the other always impending, can be other than miserable? (*non.*)

4. Navigation in the narrow seas, is far other than in the vast and open ocean. (*atque.*)

5. If the world had no beginning, how is it that the Greek poets, the most ancient of their writers, maintain nothing more remote than the Theban war, and the destruction of Troy? Were there, from all eternity, no memorable actions performed until about that time? Or had mankind no way to record them, and transmit the memory of them to posterity? It is singular, if men existed from eternity, that they should not have found out the way of writing, during the long period which had passed before that time. (*supra.*)

6. Shall less than thirty traitors dispose of the empire? Do you suffer the example? Do you wink at their crime, and thus make it your own? (*minus triginta.*)

7. If any thing was harder than ordinary, they brought it to Moses; but all small matters they decided themselves. (*difficilius.*)

That.

1. They marched about fifteen days in such a manner that there was not more than five or six miles between the enemy's rear and our van. (*uti.*)

2. Our birth is made painful to the mother, that she may love the child the better; and death is made formidable to mankind, to deter us from laying violent hands on ourselves. (*quo.*)

3. He never supped without some philosophical lecture, so that the minds of his guests, as well as their appetites, were entertained. (*ut.*)

4. Take care to be ready with your boat and oars, for such a multitude of ghosts will come by and by, that I am afraid you will not be able to ferry them all over. (*ne non sufficias.*)

5. See that thou make all things according to the pattern shewn to thee on the mount. (*vide facias.*)

6. I am afraid I shall not be able to describe to you what I saw, without weeping, and I am afraid I shall not be able to hear it without laughing. Let us hear it however. (*ut possim.*)

7. Pain is intolerable. Nature cannot bear it. These are mere words. Children endure it for love of glory : others endure it for shame ; many from fear ; and yet we are afraid *that nature cannot bear that which is actually endured by so many.* (*ut natura non possit.*)

8. As in other things you pursue the footsteps of your immortal ancestors, so we again and again beseech you, *that you would not deviate from them in this instance.* (*nolis.*) (*ut understood.*)

9. To the historians we owe, *that we are not ignorant of the times that are past, which as Cicero says, is to be always children.* (*quod.*)

10. We desire *that you will not any longer* suffer those pests of commerce, and violators of the laws of nations, to harbour in the ports of your kingdom. (*ne diutius.*)

11. He stipulated that Caesar should bring *no foot soldier* to the conference, but that both should come with their cavalry only. (*ne quem peditum.*)

12. He never rested in those things which he had acquired, but still thirsted after new : *yet so that he would not rush into new affairs rashly, but make an end of the present, before he entered upon new plans.* (*ut ne tamen.*)

13. Shew yourself to be *that man* I have known you to be from your infancy. Trust me, the injuries of men will illustrate your greatness. (*eum.*)

14. One, *and that indeed the old cause of war,* is the insatiable thirst of riches and dominion. (*et ea vetus causa bel-landi.*)

15. That is the most desirable proportion of all worldly felicities and enjoyments, which is most consistent with men's devoting themselves to the business of religion ; *and that is either too much or too little, of wealth, or honour, or power, whereby men are hindered in the contemplation and the worship of God.* (*id que adeo sive opum, &c. vel nimium vel parum esse, unde praepediuntur homines, quo minus.*)

The.

1. The more bitterly and cruelly any one spoke, the more he was commended by Caesar's enemies. (*ut quisque acerbissime ita quam maxime.*)

2. Surely our Demosthenes was somewhat vain, who said he was delighted with a woman's whispering another in the ear, *This is the great Demosthenes.* (*Hic est ille Demosthenes.*)

Then.

Y. Caesar, sending away, first his own, and . . . horses

the rest, that he might cut off all hope of flight, encouraging his men, joins battle. (*deinde.*)

2. I am fully of opinion that the good are happy, the wicked miserable. Is Archelaus *then* miserable? Certainly if he is unjust. (*ergo.*)

3. *Then* has a man attained to perfection in his life and conversation, when he spends every day as if it were his last. (*Tum denique.*)

Even then ;	<i>jam tum.</i>
Who then ;	<i>quis igitur.</i>
Then at last ;	<i>siquidem, tum denique.</i>

Therefore.

1. Being made a man, capable of serving and worshipping that God from whom I had my being, it is but reasonable that I should apply myself to this as my proper work and business : and therefore to this will I devote myself, as the chief employment to which I am designed. (*Itaque adeo huic studio me totus addicam, quippe cui unice destinatus sum.*)

2. There cannot be a greater error than to believe a man whom we see qualified with too mean abilities to do good, to be *therefore*, incapable of doing hurt. There is a fund of malice, of pride, of industry, as well as of folly, in the weakest, that makes a strange progress in mischief, when he sets his heart fully upon it. (*ea re.*)

Though.

1. I have put that into my letter which ought rather to have been talked over : *though* whatever mistake there is in the letter, may afterward be rectified. (*quanquam.*)

2. Virtue, *though* it be seen in another, *yet* moves us, and makes us friends to him in whom it appears to be. (*etiamsi, tamen.*)

3. *Though* we could conceal it from God and man, yet we ought to do nothing covetously, nothing unjustly. (*si.*)

4. There are some who pretend themselves rich, *though* they have nothing ; there are some who pretend themselves poor, *though* they are wealthy. (*quum.*)

5. Does the wise man adore the people ? no : he rejects their honours, *though* freely offered to him. (*etiam.*)

6. There are some, *who, though in a private capacity*, have more influence with the people than the magistrates themselves. (*qui privati.*)

7. The people determined to have him punished *though* innocent, rather than to be any longer in fear themselves. (*eum innoxium plecti.*)

8. *As though* obedience were not more acceptable to the Lord than sacrifice. (*quasi vero.*)

Through.

1. Sometimes men err in their counsels *through* ambition ; sometimes *through* false opinions of right, sometimes *through* anger. (*propter.*)

2. The ship ran aground and went to pieces, not *through* any fault of the master, but *through* obstinacy, or want of skill of the pilot. (*culpa.*)

3. Let nothing be done *through* strife or vain glory. (*per contentionem.*)

4. Most men are willing to save themselves the trouble of examination, and choose rather to believe than to judge. *A mistake which has passed through many hands* turns us about at pleasure. The habit of assenting too easily is dangerous and unfaithful. (*traditus per manus error.*)

Till. Until.

1. The lark did not think it necessary to remove her nest, when the corn was ripe, and carry her unfledged young elsewhere, *until* the master of the field himself, disregarding the aid of his friends and relations, resolves to cut down the corn with his own hand. (*dum.*) (*donec.*)

2. He never laid his head upon his pillow at night, *till* he had by repentance reconciled himself to God for the transgressions of the day past. (*antequam.*)

3. The search of truth ought not to cease, *until you have found it* ; and it were a shame to grow weary in the pursuit, when the prize is inestimable. (*nisi inveneris.*)

4. The enemy turned their backs, nor did they cease their fight, *until* they arrived at the river Rhine, which was more than fifty miles from the place where they fought. (*neque prius quam.*)

5. At the same time Caesar ordered the third battalion, that, *till that time* had kept their place, to advance. (*ad id tempus.*)

6. I intreat you to defer the execution of your revenge *till* another time. (*in.*)

7. *Till* within these twenty five years nothing was more common in Germany than hot baths. (*ante.*)

To. According to. Unto.

1. *The climate contributes not only to the strength of the body, but also of the mind.* At Athens the air is bright and fine ; hence the Athenians are generally bright and sprightly. At Thebes it is thick and foggy, and this renders the natives dull

and heavy. (*non solum ad robur corporum sed animarum facit plagam coeli.*)

2. What I had intended to defer to a farther period, I will execute immediately, that I may see whether shame, and duty, or fear has more influence over you. (*in longiorem diem.*)

3. Torquatus was very severe to his own son for acts of extortion, while he was praetor in Macedonia. (*severitatem in suo filio adhibuit.*)

4. The people formed themselves to the manners of their king as their pattern. (*in.*)

5. I persecuted this way unto the death, binding and delivering into prison both men and women. (*usque ad mortem.*)

6. The Germans, according to their manner, forming themselves into a phalanx, received the force of our swords. (*et consuetudine sua.*)

7. That the city should not be extensive to no purpose, Romulus, according to the ancient policy of founders of cities, set open an asylum. (*veteri consilio condendum urbes.*)

8. When we enjoy prosperity, and all things happen according to our wishes, let us shun pride and arrogance. (*ad voluntatem.*)

9. Answer not a fool according to his folly, lest thou also be like unto him. (*secundum.*)

10. Although most of the works of Cicero seem to have something divine in them; yet his treatise on old age, which he wrote in his declining years, I consider according to the Greek proverb, to be the song of the dying swan.

11. Philosophy is so far from being praised according to what she has deserved of man's life, that she is by most slighted, by some even reviled. (*perinde ac.*)

12. Pompey's army, contrary to their custom, was advanced a considerable distance from their trenches. (*extra.*)

13. Theseus, king of Athens, to his great honour, restored the people to their liberty. (*cum.*)

14. These things he wickedly attempts, but to his own destruction. (*suo exitio.*)

15. No studies are so valuable, that we should abandon, for them, the duty we owe to our friends, which indeed these very studies command us religiously to observe. (*custodendum praecipiant.*)

16. We beg this one thing of you, that if, of your clemency you have determined to save us, you would not strip us of our arms. (*nos esse conservandos.*)

17. To say nothing of others, when I myself was at the helm of government, did not arms give place to the gown? (*et alios omitam.*)

18. It is in vain for a man to avoid prodigality, if he fall into the opposite excess. (*frustra vitaveris.*)

19. He is said to have been a better orator than poet ; or, to *spea*k more correctly, to have been a viler poet, than orator. (*imo ut verius dicam.*)

20. Domitius sends letters to Pompey, by men who knew the country, to *intreat* that he would succour them. (*qui orarent.*)

21. If virtue and constancy are to be regarded, either this is the way, or there is no way to obtain them. (*per quam eas assequare.*)

22. They have no clocks to distinguish hours, nor miles to shew the distance of places. (*quibus.*)

23. Surely never man was planted in a court, who was fitter for that soil, or brought with him better qualities to purify that air. (*quibus.*)

24. Be diligent and industrious, and spare no labour, if it be a labour, and not rather a pleasure, to learn, that you may make a good use of your advantages. (*si discendi labor est potius quam voluptas.*)

25. I would not have you go to Aristotle for logick ; it will be sufficient to read some compendium. (*si legeris.*)

26. I have no reason to be offended at those by whom I was accused ; or at those by whom I am condemned, only that they thought they did me harm. (*non habeo quod succenseam.*)

27. All vice stands upon a precipice ; and to engage in any sinful course is to run down the hill. It is much easier not to begin a bad course, than to put a stop to it when once we have begun it. *Tis a vain thing for a man to expect to set bounds to himself in any thing which is bad.* (*stulta res est nequitiae modus.*)

28. After a short dispute, the matter is brought to this point, that those who have possessions in Spain, be disbanded immediately. (*huc.*)

29. He never spake well of himself, nor ill of others ; exemplifying the maxim of Cicero, *That no man is prone to envy the virtue of another, who has any of his own to trust to.* (*Neminem alterius, qui suae confideret virtuti, invidere.*)

30. Because the revenues of individuals are small, and the number of those in want is infinite, therefore our charities must be kept within limits, that we may have it in our power to be liberal to those who are more nearly allied to us. (*ut facultas sit qua simus.*)

31. If some boisterous and violent passion ruffle and torment us, which we feel unable to subdue by mere striving, the best expedient will be to change the scene, and to direct the mind into another course. Thus we preserve our lands from inundation by opening trenches, and carrying off the water by other channels. (*animum alio abducere.*)

32. To conclude, we are bound to promote the good of human society, so far as in us lies. (*ad summam, quod reliquum est.*)

33. When I find Cicero, in a holy rapture of soul, *preferring one day spent according to the precepts of philosophy, before a sinful immortality*, and the Psalmist almost in the same words, as well as in the same passion, one day in thy courts is better than a thousand, I cannot but think there are irresistible charms in virtue, and pleasures in true philosophy, as ravishing as they are pure and sacred; and who can restrain himself from glowing desires, and resolute endeavours after a share in them. (*unum diem ex preceptis philosophiae actum peccanti immortalitati anteponentem.*)

Too.

1. The English *lie at too great a distance* to be able to assist us on every occasion. (*situ sunt disjunctiores quam ut possint.*)

2. Does any of our friends live *too sparingly*? let him be called prudent. Is he *too ardent*? let him be considered a man of spirit. This is the way to make friends, and keep them so. (*parcius, &c.*)

3. It is the greatest mischief which a man can do to those whom he loves, to raise men's expectation of them *too high* by improper and ill judged commendations.

4. You have happened to live during a war in which the one side has *too much* wretchedness, and the other *too little* success. (*felicitatis parum.*)

Toward.

1. As soon as he found the army moving *toward his*, he crossed the river as though he intended to fly. (*ad se versum.*)

2. These things *contribute nothing toward* our living better, that is, more pleasantly. (*nihil afferunt ut.*)

3. There are certain duties to be observed, *even toward* those from whom you have received injury. (*adversus.*)

4. To say that a man is guilty of a lie, is to say that he is a bravado *toward* God, and a coward *toward* man: for a lie challenges God, and shrinks from man. (*adversus.*)

5. Humility is the right frame of our souls *toward* ourselves: benevolence is the proper frame *toward* others, and devotion *toward* God.

6. It is of great advantage *toward* the patient and calm endurance of pain, to consider thoroughly how honourable it is. (*ad.*)

Verbals in ing.

4. He who lives according to the law of nature *will never be guilty of coveting* what is anothers. (*nunquam committet ut appetat.*)

2. We do not want precepts so much as models, and *example is the softest way of commanding.* (*mitius jubetur exemplo.*)

3. They began building a city and tower, that should reach heaven with its top, to get to themselves a name. (*instituerunt aedificare.*)

4. There is no more resisting headstrong folly, than the violent course of a river. (*non magis obsisti potest.*)

5. When they saw there was no contending with the storm, in comes the pilot as pale as death. Friend, says he, all we have now to do is to call upon God, and prepare ourselves for death. (*frustra pugnari.*)

6. Those who are first raised to nobility have commonly more talents, but less influence, than their descendants. For there is scarcely any rising to honours but by a mixture of good and evil arts. But it is reasonable that the memory of their virtues should remain with posterity, and that their faults should die with themselves. (*raro ascenditur.*)

7. While he yet lived among them, he opposed the erection of a statue to himself. But he could not hinder it, after his departure. (*ne qua sibi statua poneretur, restitit.*)

8. Be not hindered from paying your vow in due time; nor put it off till death. (*quo minus solvas.*)

9. The Turks are very expert at shooting with the bow. They begin to bend the bow at the seventh or eighth year of their age, and practice it continually for ten or twelve years. (*jaculari.*)

10. No man is unhappy for not curiously prying into the actions and situations of other men; but that man is truly unhappy who does not examine himself, and understand the state of his own mind. (*qui non exploraverit.*)

Very:

1. In the beginning of the summer, the Peloponnesians, and their allies, invaded Attica, under the command of Archidamus, king of Lacedaemon. (*aestate statim incunte.*)

2. Others there are, very unlike these, I mean your plain and honest men, who think it unlawful to do any thing by stratagem: lovers of truth, enemies of all deceit. (*multum dispares.*)

3. Brutes look no farther than to what affects them at present; having very little feeling of what is past, or what is future. (*paululum admodum sentientes.*)

4. In all injustice, there is a very great difference, whether the injury proceed from some violent passion, or is done with design and previous deliberation. (*permultum interest.*)

5. There died at this time, four others, all of very great distinction, and within the space of one month. (*magna imprimis celebritate.*)

6. You will perform an action *very* grateful to justice, and you will also confer on me a singular obligation. (*imprimis.*)

7. The kindness you do is doubly welcome, when what is seasonable and necessary comes without solicitation. What is obtained by importunity is bought *very* dear. (*impensio pretio*)

8. Some philosophers have endeavoured to elude the force of evils, by gravely arguing that they are fatal and necessary; and that, therefore, no one ought to complain of them; it being in vain to be uneasy for what we cannot possibly help. To a comforter of this description, Augustus pertinently replied, *This is the very thing that troubles me.* It were some kind of comfort, if these evils were to be avoided, because we might be careful to prevent them in future; but if they be necessary, then my suffering is equally fatal as the calamity which produces it. (*hoc ipsum est quod me male habet.*)

Under.

1. *Under pretence* of recovering his health, but really to mitigate his grief, he voluntarily departed from his country. (*specie.*)

2. Those, who, *under pretence* of friendship, injure us, are worse than open enemies. We may protect ourselves from the latter; but the malice of the former is the more dangerous, because it is not easy to be discovered. (*per.*)

3. Revenge is a confession of pain: that soul cannot be truly great, *that bends under an injury.* (*quam incurvat injuria.*)

What.

1. What then? shall children be able to bear pain, and shall not men: and shall custom be of force, and shall not reason? (*quid ergo.*)

2. As swans, foreseeing *what benefit* there is in death, die with melody and pleasure, so should all good men (*quid boni.*)

3. Aristotle, being asked *what a friend was*, answered, one soul inhabiting two bodies. (*quid esset.*)

4. *What beauty* has a vast heap of money, unless a man make use of it? (*Quid pulchri.*)

5. It is easy to imagine *what kind* of faith that of the Heathen was, when the chief doctors and fathers of their church were poets. (*cujusmodi fuerit.*)

6. *What is your life?* It is even a vapour that appeareth for a little time, and then vanisheth away. (*qualis.*)

7. You will less wonder that I so earnestly pressed you to confer your friendship on my friend, *when you shall know who and what he is.* (*quum scieris quis ille qualisque.*)

8. *What man is there*, who does not set aside some part of his time, to enjoy himself? (*quotusquisque est.*)

9. *What reason is there why pure virtue should not, of itself, make men happy?* (*quid est cur.*)

10. *Let the words and conduct of others be what they will, my business is to keep my road and be honest. As if a piece of gold or an emerald should say to itself; Let the world take its course, I must still be gold, or an emerald, and be true to my species, and my colour.* (*Quicquid vel fecerit vel dixerit quisquam.*)

11. *As it is a happiness to be able to do what you please, so it is true greatness, to will only such things as you can do or rather as you ought to do: for, truly speaking, a man can do no more than he ought to do.* (*posse quantum velis.*)

When.

1. Pompey, *when* he saw his cavalry beaten, distrusting the rest, quitted the field, and conveyed himself on horseback into the camp. (*ut.*)

2. Do you think Hercules was *angry when* he encountered the Erymanthian boar, or Nemaean lion? Fortitude is far from being outrageous. (*iratum conflixisse cum.*)

3. Let the calamity be never so severe, yet he who stands on his ground, and in a posture to receive it, suffers but little by it. *When a calamity is premeditated, the blow is broken:* what ever was long expected, is less felt when it comes. (*praemeditati mali mollis ictus venit.*)

4. Nothing is more to be avoided than this new alliance between luxury and sordidness: *which as they are very base when they are separate and apart; so they are more so when united.* (*quæ cum sint turpissima discreta ac separata, turpius junguntur.*)

5. Where reason is weak and blunt, passion must be sharpened;—*the only weapon that is left when reason fails:* And I always take it for granted that no man is ever angry with his adversary, but for want of a better argument to support his cause. (*quod solum superest telum deficiente ratione.*)

Where.

1. At the third watch they made a sudden eruption from the town with all their forces, *where* the ascent to our fortifications seemed least steep. (*qua.*)

2. If the tree fall toward the south, or toward the north, *in the place where it falleth*, there it shall be. (*quo loco, &c.*)

3. Nothing is more safe in civil dissensions than speed; *where* dispatch is more necessary than consultation. (*ubi.*)

4. Had there been integrity, *where* there ought to have been the greatest, we should not have fallen into these troubles. (*in quibus.*)

5. He had not *wherewith* to redeem himself ; and if he had, the enemy refused to discharge him on any other condition than by exchange of some other whom they valued as much. (*unde.*)

6. He was frugal in expense on himself, that he might have *wherewith* to relieve the necessities of others. (*ut esset unde sublevaret.*)

7. A Philosopher is inexcusable, says Cicero, if he live inconsistently with his doctrines ; *because he is faulty in that wherein he pretends to be a master* ; and while he professes the art of living, he fails in life. (*in eo, cujus magister esse vult, labitur.*)

Whether.

1. He who desires nothing is as rich and great as he who possesses all things. It makes no difference, *whether you actually possess a thing, or have no wish for it*. The absence of desires is the greatest wealth. (*an habeas, an non concupiscas.*)

2. What signifies it to a man who lives within the bounds of nature, *whether he has a hundred, or a thousand acres*. (*centum an mille habeat.*)

3. *Whether the soul be spirit or fire*, I know not, nor am I ashamed, as some are, to confess my ignorance of what I do not know. (*spiritus sit an ignis animus.*)

prius an eleganter omittitur.

4. *Whether we will confer a kindness, or not*, is left to our own choice : whether we will repay a kindness, is not. (*Beneficium demus, necne.*)

5. There was a small distance between our army and that of the enemy. The enemy waited *to see whether* our men would pass this. (*si.*)

6. Every thing is designed for some kind of exercise ; beasts and plants, the sun and stars. And what do you conceive your business to be ? sensual pleasures ? *Reflect whether* this be suitable to the dignity of your nature, and those excellent faculties with which you are endowed. (*Vide si.*)

7. *Let us consider whether this be not the language* of such as flatter our infirmities, and finally comply with our effeminacy. (*Videamus ne haec oratio sit.*)

8. Some *whether* by a certain good fortune, or goodness of disposition, or by the instruction of parents, have pursued a virtuous course of life. (*sive.*)

9. The army was quiet ; *whether because* they were far distant, and severed by the sea, or that, by continual expeditions, the ardour of their spirit was abated. (*seu quia, seu.*)

10. If lamentations would remedy our misfortunes, tears would be of more value than gold. But misery has no regard to mourning. *Whether we lament or not*, that preserves its course. (*plores seu non plores.*)

Which.

1. Hercules, seeing two paths, one of pleasure, the other of virtue, deliberated seriously and a long time in his mind, *which* it were better to take. (*utram.*)

2. Both the bridges, which C. Fabius had made, were broken down by the ice in one day, *which* caused Caesar very great difficulties. (*quae res.*)

3. We fought yesterday not with enemies, but, *which* is a more dangerous conflict, with the treachery and perfidy of your allies. (*quae dimicatio periculosior est.*)

4. Caesar inclosed the enemy with a trench and a rampire, to check their sudden sallies, *to which* he expected they would at last come, of necessity. (*quo.*)

5. All things being prepared for their journey, they appoint a day on *which* to meet on the banks of the Rhone. (*diem, qua die.*)

Why.

1. If a casual concourse of atoms can produce a world, *why* may it not produce a cloister, a temple, a house, a city? Which surely require less pains and skill, and are far more easily made than a world. (*Cur porticum, cur templum, cur domum, cur urbem non potest?*)

2. Caesar inquiring of the captives, *why* Ariovistus would not fight, found this to be the cause. (*quamobrem.*)

3. Some evident facts being added to these suspicions, Caesar thought *there was sufficient cause why* he should either himself punish the man, or order the state to do it. (*satis esse causae quare.*)

4. *Why* do you not commit the low and sordid care of increasing your estate to others, and apply yourself to books in that quiet retreat? (*quin tu mandas?*)

5. *There is reason enough why* we should be well contented to die in any period of our life. If we are even young, we have tasted the best of life. If in middle age, we have not only enjoyed all that is desirable, but almost all that is tolerable. If we are old, we are come to the dregs of it, and do but see the same things over and over again, and usually with decreased pleasure. (*satis est causae quamobrem haud nolimus.*)

6. *The reason why* we grow weary of every object, and engage in such a multitude of pursuits, is, *that* we still retain the idea of our lost happiness; which not finding within ourselves, we seek through the whole circle of external things; but always seek without success, for it is to be found, not in ourselves, nor in other creatures, but in God alone. (*causa quamobrem, ea demum est.*)

With.

1. It is the method of physicians to begin *with* a description of the disease, before they undertake the cure. And I know not why this is not proper in the distempers of the mind, as well as in those of the body. (*ab.*)

2. Prayer is the first thing, *with which* a pious life begins, and the last *with which* it ends. (*a quo initium capit.*)

3. There is no need of going abroad for contentment ; it dwells at home ; we need but ask for it, and we have it : stay but the current of our own desires, and the thing is done. Why then should I rather *prevail with fortune to give, than with myself not to ask ?* (*a fortuna impetrem ut det, quam a me, ne petam.*)

4. *The wise man is not confined within the same bounds as the rest of the world.* No age, no time, no place limit his thoughts ; but he penetrates and passes beyond them all. (*non idem sapientem qui caeteros terminus includit.*)

5. I cannot call those happy, whatever their enjoyments be, whose souls are too sluggish and drowsy to understand and reflect upon their happiness. Or, if I must call this happiness, it is the happiness of a brute, not of a man. *With me, to live* is somewhat more than to eat and sleep ; and to be happy must be much more than to live. (*mihi vivere.*)

6. If we would pass that portion of life which is allotted us *with peace and serenity*, we must, with our whole strength, resist those passions which folly lets in upon us, as so many furies. (*tranquille placideque.*)

Without.

1. In vain do we dream of happiness in any thing *without us*. Happiness must be within us : the foundation of it must be laid in the inward frame and disposition of our spirits. A man may as soon be well without health, as happy without goodness. (*extra nos.*)

2. The death of this man *was not without* suspicion of poison among the people, who always suspect those to be poisoned whom they love. (*non caruit.*)

3. Courage, if *it be without* justice, and exert itself not for the safety of the publick, but for its own emolument, is blameable. (*vacat.*)

4. Our prosperity, and all the inward satisfaction arising from it, are doubled by communication ; but are faint and insipid *without a friend* to partake the pleasure. So all our afflictions are disarmed, and their force broken, when a friend relieves us from the burden by his tender sympathies, and seasonable consolations. (*nisi amicus adsit.*)

5. He suspected his physician, *and not without cause*; for Darius had promised a thousand talents to him that should kill him. (*neque id injuria.*)

6. The soul of man is in the body as in a garrison: there is no quitting it *without the order* of the commander. (*injussu.*)

7. Are you offended that I transported the army safely, and *without the loss of a ship*? (*nulla omnino nave desiderata.*)

8. It is a miserable thing to die before one's time. What time, I pray? That of nature. Why nature gave you the use of life as of so much money, *without setting any day of payment*. What cause have you then of complaint, if she call it in when she please; for you received it on that very condition. (*nulla praestituta die.*)

Yet.

1. Sylla, having stripped the tribunitian power of all things, yet left to it the freedom of opposition. (*tamen.*)

2. All the rivers run into the sea; *yet* the sea is *not* full; unto the place whence the rivers come, thither they return again. (*nec tamen.*)

3. There was a little city, and few men within it; and there came a great king against it and besieged it, and built great bulwarks against it. Now there was found in it a poor wise man, and he by his wisdom delivered the city; *yet no man remembered that same poor man*. (*quum pauperis ejus nemo memor esset.*)

4. Musick edifies, (*if not* the understanding, because it teaches not,) *yet surely* the affections, because on these it operates with surprising effect. (*si minus, at certe.*)

5. If ye despise mankind, and mortal arms, yet fear the Gods, the avengers of fraud and cruelty. (*at.*)

6. It is a great folly to fear that which it is impossible to avoid; *and yet it is a greater folly* to fear the remedy of all evils: for death cures all diseases, and frees us from all cares. (*sed et majoris etiam stultitiae est.*)

7. The slaves of other countries, that fall into their hands, they keep not only at perpetual labour, but in bonds. *Yet they treat their own native criminals more severely* (*suos tamen durius;*) considering them as more depraved, and to have deserved more exemplary punishment, *because, although trained up to virtue by the most excellent education, yet they could not be deterred from vice*. (*quod tam praeclara educatione ad virtutem instructi, contineri tamen ab scelere non potuerint.*)

8. If, says Socrates, death extinguish all sense, and be like that sleep which sometimes brings the sweetest rest, undisturbed by dreams; what gain is it to die? But if what is said be true, that death is a removal into those regions which those who have departed this life inhabit, that is *yet* more happy. (*jam.*)

OF
THE POSITION OF WORDS
IN LATIN COMPOSITION.

THE mystery of the position of words in the Latin tongue lies principally in these two points, viz.

1. *That the word governed be placed before the word which governs it.*

2. *That the word agreeing be placed after the word with which it agrees.*

These two may be termed the maxims of position; and from them result various rules, which may be conveniently divided into two classes, viz.

1. Rules resulting from the government of words.

2. Rules resulting from the agreement of words.

To which add a third class, viz.

3. Miscellaneous rules not reducible to either of the two classes foregoing.

RULES OF POSITION.

CLASS I.

RULES RESULTING FROM THE GOVERNMENT OF WORDS.

RULE 1.

A VERB in the infinitive mood (if it be governed) is usually placed before the word which governs it.

RULE 2.

A noun in an oblique case is commonly placed before the word which governs it; whether that word be a verb, or another noun-substantive, adjective or participle.

RULE 3.

Dependent clauses, as well as single words, are placed before the principal finite verb on which such clauses do mainly depend

RULE 4.

The finite verb is commonly placed last in its own clause.

RULE 5.

Prepositions usually precede the cases governed by them.

CLASS II.

RULES RESULTING FROM THE AGREEMENT OF WORDS.

RULE 6.—First Concord.

The finite verb is usually placed after its nominative case, sometimes at the distance of many words.

RULE 7.—Second Concord.

The adjective or participle is commonly placed after the substantive with which it agrees.

RULE 8.—Third Concord.

The relative is commonly placed after the antecedent with which it agrees.

RULE 9.—Third Concord.

The relative is placed as near to the antecedent as possible.

CLASS III.

MISCELLANEOUS RULES.

RULE 10.—Adverbs.

Adverbs are placed before, rather than after the words to which they belong.

RULE 11.—Adverbs.

Adverbs are in general placed immediately before the words to which they belong; no extraneous words coming between.

RULE 12.

Igitur, autem, enim, etiam, are very seldom placed first in a clause or sentence. The enclitics, *que, ne, ve*, are never placed first.

RULE 13.

Tamen is very often and elegantly placed after the first, second, or third word of the clause in which it stands.

RULE 14.

Connected words should go together; that is, they may not be separated from one another by words that are extraneous, and have no relation to them.

RULE 15.—Cadence.

The cadence or concluding part of a clause or sentence should very seldom consist of monosyllables.

RULE 16.

So far as other rules and perspicuity will allow, in the arrangement and choice of words, when the foregoing ends with a vowel, let the next begin with a consonant: and *vice versâ*.

RULE 17.

In general a redundancy of short words must be avoided.

RULE 18.

In general a redundancy of long words must be avoided.

RULE 19.

In general there must be no redundancy of long measures.

RULE 20.

In general there must be no redundancy of short measures.

RULE 21.

The last syllables of the foregoing word must not be the same as the first syllables of the word following.

RULE 22.

Many words, which bear the same quantity, which begin alike, or end alike, or which have the same characteristic letter in declension or conjugation (many such words) may not come together.

THE RULES OF POSITION, WITH THEIR EXCEPTIONS, EXEMPLIFIED.

RULE I.

“**A** VERB in the infinitive mood (if it be governed) is usually placed before the word which governs it.”

EXAMPLES.

1. *Amicum laedere ne joco quidem licet,*
2. *Amor misceri cum timore non potest.*
3. *Dari bonum quod potuit, auferri potest.*
4. *Eripere telum, non dare irato decet.*
5. *Tacere saepe tutum est.*

EXCEPTIONS.

1. When the infinitive mood would sound better after the word which governs it, to gratify the ear, place it after, as Cicero has done in the following instance: “*Ex quibus neminem mihi*

necesse est nominare; vosmet vobiscum recordamini; *nolo enim cujusquam fortis atque illustris viri ne minimum quidem erratum cum maximâ laude conjungere.*" If *nominare* had preceded *necesse est*, the cadence would have been injured by a monosyllable; and if *nolo* were to follow its infinitive *conjungere*, a dactyl and a spondee would be there formed where in prose such a measure should be never found, namely in the cadence; for what is the proper cadence of a verse may very well begin, but should not conclude a sentence in prose.

2. To avoid a concurrence of vowels, the infinitive mood may sometimes follow the word that governs it; as, "*Bonus puer amat intelligere,*" rather than *intelligere amat.*

RULE 2.

"**A** NOUN in an oblique case is commonly placed before the word which governs it, whether that word be a verb, or another noun, substantive, adjective, or participle."

EXAMPLES.

1. *Beneficia dare* qui nescit, injustè petit.
2. *Amicos res optimæ pariunt, adversæ probant.*
3. *Fortunam citius rapias, quam retineas.*
4. *Inopi beneficium bis dat, qui celeriter dat.*
5. *Datæ fidei reminiscitur. Vehementer irâ excanduit.*
6. *Mens futuri præscia. Patriæ similis.*
7. *Amor et melle et felle est foecundissimus.*

EXCEPTION.

The exception to this rule is as that to the foregoing. To facilitate the utterance, or to gratify the ear, the word governed may be set after that which governs it.

RULE 3.

"**D**EPENDENT clauses, as well as single words, are placed before the principal finite verb, on which such clauses do mainly depend.

EXAMPLES.

1. Caesar says, that of all the Gauls the Belgæ were the bravest, because merchants least of all conversed with *and brought them those things which effeminate the mind*; *Atque ea, quæ ad effeminandos animos pertinent, important.*

Here the pronoun *ea* being governed by the verb *important*, is therefore put before it. But why should the intermediate clause *quæ ad e. a. p.* come also before *important*? Because for perspicuity, the relative *quæ* should not be separated from its antecedent.

dent *ea* ; and if *quae* cannot be separated from *ea*, much less can *ad effoeminandos animos pertinent* be separated from *quae* by the intervention of *important*, which would be giving to *quae* a new verb.

2. Caesar was desirous of doing a kindness to his friend's son, who was then with the army in Spain.—*Caesar. amici filio qui tum in Hispania militabat, beneficium agere cupiebat.*

Cupiebat is here the principal finite verb, and is properly placed last in the sentence. The infinitive *agere* comes before it by R. 1: for the like reason by R. 2, *beneficium* the accusative, and *filio* the dative, are set before *agere*, they being both governed by that infinitive ; nor can *amici* be separated from *filio*: and *Caesar* stands foremost here, as being the nominative case ; while that entire clause, *qui tum in Hispaniâ militabat*, comes before *cupiebat*, and before *beneficium agere* too, that the relative *qui* and its adjuncts may follow the antecedent *filio* as soon as possible, according to R. 9.

3. Suppose more words under this same government: the principal verb *cupiebat* will still retain its position: Thus,

Caesar wished to do a kindness to his friend's son, who was then with the army in Spain, and who had before, in the late wars, with great zeal, commanded some horse.—Caesar amici filio, qui tum in Hispaniâ militabat, atque idem jam antea bellis prioribus equitatus sedule praefuerat, beneficium agere cupiebat.

Here every word from *qui tum*, &c. to *praefuerat*, having relation to *filio* the antecedent, must by R. 9, be immediately annexed to it: and consequently because by R. 2, *filio* comes before *beneficium agere cupiebat*, all those fourteen words, from *qui* to *praefuerat*, must precede likewise.

4. If it had been the father, Caesar's friend (whose name, we will say, was *Lentulus*) that had commanded some horse in Caesar's wars, and Caesar therefore wished to serve his son, still all relative terms, having relation to *filio*, must, as well as *filio*, be set before the principal verb *cupiebat*: Thus,

Caesar amici filio, qui tum in Hispaniâ militabat, et cujus pater Lentulus (nam hoc erat nomen amico) jam antea bellis prioribus equitatus praefuerat, beneficium agere cupiebat.

EXCEPTION.

The exception to this third rule is, when the sentence is very long and complicated ; when it is made up of so many kindred and dependent clauses, that were they all to come between the principal verb and nominative case, the relation between the verb and its nominative might be obscured or lost.

When this happens, to avoid prolixity, the principal verb and nominative case must be brought together, either at the beginning of the sentence, or at the end ; rather at the beginning: though sometimes the whole period may receive a peculiar force and energy from the principal verb and nominative case being set last. However, in general, the principal verb and nominative

case of a long sentence should be in the fore-front ; and remember, that if the chief verb have any words immediately depending on it, as *cupiebat* above has *agere beneficium*, it will attract them, and they must all go together. Thus, if in the foregoing example the sentence had been somewhat more extensive, the principal verb, its nominative case and immediate dependents would appear better in the beginning :—As,

Caesar wished to do a kindness to his friend's son, who was then with the army in Spain, and whose father Lentulus (for so his friend was named) had in former wars with great zeal commanded the cavalry, and, at length worn out with war and wounds, rather than old age, had died at Adrumetum in Africa. Caesar beneficium agere cupiebat amici filio, qui tum in Hispaniâ militabat, et ejusdem pater Lentulus (nam hoc erat nomen amico) bellis prioribus equitatu sedule præfuerat ; et tandem militiâ potius et vulneribus quàm etate confectus, in Africâ apud Adrumetum vitâ functus fuerat.

RULE 4.

“**T**HE finite verb is commonly placed last in its own clause.”
Verbo sensum cludere (says Quintilian) *multo si compositio patitur est : in verbis enim sermonis vis inest.*

Inst. 9, 4.

EXAMPLES.

1. *Negandi causa avaro nunquam deficit.*
2. *Nimium altercando veritas amittitur.*
3. *Nil proprium ducas, quod mutarier potest.*
4. *Necesse est multos timeat, multi timent.*

EXCEPTIONS.

1. To avoid an improper concurrence of vowels, or on any other account to gratify the ear, the finite verb may have another position than that to which this rule consigns it. And therefore, when Quintilian says that the verb should be last, if possible he immediately adds, *at si id asperum erit, cedat hæc ratio numeris ; ut fit apud summos Græcos Latinosque oratores frequentissime.* And again, *ex loco transferuntur in locum (verba) ut jungantur, quæ congruunt maxime.*

2. When the verb is a monosyllable, then it should not take the last place in a clause or sentence. For though there should be harmony in the whole, yet that harmony is most needed, and the effect of it most evident, in the close.

RULE V.

“**P**REPOSITIONS usually precede the cases governed by them.”

EXAMPLES.

Eo in urbem. Sub iudice lis est. Post fata quiescit.
Nunquam libertas gratior extat,
Quam sub rege pio.

EXCEPTIONS.

This rule is contrary to the general maxim of placing the word governed before the word which governs it; yet the case itself is so far congruous to the general position, that there is no rule which has more exceptions than the present.

1. *Versus*, towards, is set after its case; as, *Londinum versus*, towards London.

2. *Tenus*, as far as, is set after its case, whether that case be an ablative or genitive; as, *Portâ tenus*: aurium *tenus*.

3. *Penes*, in the power of, may follow its case; as *Omnia adsunt bona*, quem *penes* est *virtus*. *Plaut.*

4. *Usque*, even to, or as far as, whether with or without a concomitant particle, is elegantly set after its case; as, *Romam usque*, *ad Romam usque*; *trans Alpes usque*; *ab Athenis usque*.

5. *Cum*, with, is commonly set after these words, *me*, *te*, *se*, *quo*, *quâ*, *qui*, *quibus*, *nobis*, and *vobis*; as, *mecum*, *tecum*. *Ec.*

In short, there is hardly any preposition which may not be sometimes found after its case. Here follow a few instances more rare than the foregoing.

Tempora circum. *Virg.* *Pocula circum.* *Lucret.*

Quem contra, *Cic.* *Populo coram.* *Suet.*

Specula de montis. *Virg.* *Montibus in nostris.* *Id.*

Studia in contraria. *Virg.* *Quercus inter et ilices.* *Hor.*

Corpore pro Nymphæ. *Ov.* *Me sine.* *Virg.*

Vitiis nemo sine nascitur. *Hor.* *Massâ latuere sub ipsâ.* *Ovid.*

Fluctus subter labere Sicanos. *Virg.* *Membra super.* *Jac.*

Scopulum super. *Phæd.* *Hæc super imposuit.* *Ov.*

Quos ultra citraque. *Hor.* *Mortem aliquid ultra est?* *Sen.*

These liberties, used both by prose writers and poets, the learner may adopt, to assist metre in verse, and at all times for euphony, or emphasis.

RULE 6.—First Concord.

“THE finite verb is usually placed after its nominative case, sometimes at the distance of many words.”

This rule, in other words, is, *The nominative case is commonly set before its verb.*

EXAMPLES.

1. *Mors omnibus est communis.* *Cic.*

2. *Sylla omnes suos divitiis explevit.*

3. *Amor misceri cum timore non potest.*

EXCEPTIONS.

1. In very short sentences the nominative case is frequently set after the verb; as, “*Quare, patres conscripti, secedant improbi.*” *Cic.* “*Occisus est cum liberis Marcus Fulvius, consularis.*” *Id.*

"*Crescit in dies singulos hostium numerus.*" *Id.* "*At sectabantur multi.*" *Id.*

2. And in longer sentences, to improve the cadence, the nominative may follow the verb; obliques and infinitives, if there be any, being still placed foremost, according to rules 1, 2; as,

"*Quousque tandem abutere, Catilina, patientiâ nostrâ? Quamdiu etiam furor iste tuus nos eludet? Quem ad finem sese effrenata jactabit audacia?*" *Cic.*

Read the nominative *audacia* here before *jactabit*, the cadence will be ruined, and the ear will immediately determine that it is very properly placed after; whereas, if you read *furor* the other nominative after *eludet*, the ear will be no less offended there.

RULE 7.

"**T**HE adjective or participle is commonly placed after the substantive with which it agrees."

EXAMPLES.

1. *Ab eo ordiri volui maximè, quod et ætati tuæ esset aptissimum, et auctoritati meæ.*" *Cic.*

2. "*Rebus præsentibus adjungit atque annectit futuras.*" *Id.*

3. "*Vitæ cursum videt, ad eamque degendam præparat res necessarias.*" *Id.*

4. "*Generi animantium omni est a naturâ tributum, ut se vitam corpusque tueatur.*" *Id.*

5. "*Ambitio major: vita tristior.*" *Id.*

EXCEPTIONS.

1. To avoid a disagreeable concurrence of vowels, there may be frequent occasion to set the adjective before its substantive; as, "*Innuba puella; hæ disciplina.*"

2. In Cicero the adjective often precedes the substantive, when the latter consists of more syllables than the former, especially if the adjective be a very short word, and the substantive a long one; as, "*Hæ disciplina igitur; hoc animal; magnæ dissimilitudines; ulla officii præcepta; propria est ea præceptio Stoicorum; sequemur hoc quidem tempore et hac in questione potissimum Stoicos; in eo stultio ætatem consumpsi.*" *Cic.*

Unless there are manifest reasons for the contrary, longer words should generally be placed after those that are shorter; for when polysyllables are succeeded by short words, especially by monosyllables, the language is deformed and trunkless. The basis of a period is its cadence.

3. When the substantive, with which the adjective agrees, has a genitive case depending on it, the adjective is better placed first, and the genitive next, the substantive, on which the genitive depends, being set last of the three; as, *His ergo sanctissimis reipublicæ vocibus pauca respondebo.*" *Cic.* "*Nulla enim vitæ*

para." *Id.* " *Illud forensi dicendi, hoc quietum disputandi genus.*"
Id. " *Ulla officii præcepta.*" *Id.*

4. When the substantive, with which the adjective agrees, is itself a genitive case governed of another substantive; then also the adjective may be first of the three, and the genitive, according to R. 2, before the substantive which governs it; as, "*Omnium Gallorum copias.*" "*Ut par sis in utriusque orationis facultate.*" *Cic.*

5. Sometimes the adjective is set before the substantive for no other reason than only to gratify the ear: *Bonus puer. Celer equus. Magnum studium. Summum bonum.*

RULE 3.

"**T**HE relative is commonly placed *after* the antecedent with which it agrees."

EXAMPLES.

1. "*Cognosces ex his literis, quis liberto tuo dedi.*" *Cic.*
2. *Male secum agit æger, medicum qui heredem facit.*

EXCEPTIONS.

1. The relative *qui, &c.* should generally be considered as between two cases of the same substantive; and then by the third concord it agrees with the foregoing substantive, as the true antecedent, in gender, number and person: by the second concord, with the following substantive, in case, gender and number. These two substantives are sometimes actually expressed both the one and the other; as, "*Bellum tantum, quo bello omnes premebantur, Pompeius confecit.*" *Cic.* "*Ultra eum locum, quo in loco Germani con siderant.*" *Cæs.* "*Diem instare, quo die instrumentum militibus metiri oporteret.*" *Id.* *Caesar*, a most exact writer, was fond of this phrase; and it should always be adopted, when without it there may be any danger of ambiguity.

Of these two cases, between which the relative is said to stand, that which follows the relative is usually omitted, the other, the true antecedent, is more commonly expressed.

But it happens sometimes, and elegantly, that the true antecedent is omitted, and the following case expressed, which, though in fact no exception to the rule, yet appears to be so, and must be attended to accordingly.—Here are instances of this apparent, though no real, exception:

1. "*Nemini credo, qui dives blanditur pauperi.*" The full expression would be, *Nemini diviti credo, qui dives, &c.*
2. "*Populo ut placerent, quas fecisset fabulas.*" *Ter.*
Populo ut ille fabulæ placerent, quas fecisset fabulas.
3. "*Illi, scripta quibus comædia prisca viri est.*" *Hor.*
Illi viri, scripta quibus comædia prisca viri est.
4. "*Atque alii, quorum comædia prisca virorum est.*" *Id.*
Atque alii viri, quorum, &c. virorum est.

RULE 9.

"**T**HE relative is placed as near to the antecedent as possible."

EXAMPLES.

1. The reason of this rule is, that the connexion between the relative and antecedent may be kept as clear and as free from obscurity as possible. According to this rule, many words must not stand betwixt the relative and antecedent; for by such a separation the ligature of these two important members of the period may be weakened, perhaps destroyed; nor may we place between them any word at all, which from such a position may be mistaken for the antecedent.

"Non ego *eum* cum summis viris comparo sed simillimum *Deo* judico, *hæc qui* faciat."

Here *eum* is the antecedent to *qui*, but that does not appear so distinctly as it ought, not only because there are very improperly two personal verbs, two whole sentences, between this relative and its antecedent; but also because, as *qui* now stands, *Deo* may be erroneously taken for the antecedent, and no unmeaning sentence be made of it. Therefore Cicero, whose words these are, did not so arrange them. But, unwilling by the interposition of *hæc qui faciat*, where the relative lies, to separate *eum*, which is the antecedent, from those terms of honour, *cum summis viris comparo, sed simillimum Deo judico*, with which Julius Caesar, the person meant by *eum*, was to be complimented, and at the same time cautious to avoid that ambiguity, with which the above condemned position of *qui* would be attended, he marshalled his words after this manner.

"*Hæc qui faciat, non ego eum cum summis viris comparo, sed simillimum Deo judico.*"

The natural position of the relative is after the antecedent. But here a political reason excluding *qui* from the place next after *eum*, there remained but this alternative, viz. to place *qui* still after its antecedent, but at such a distance as to create an ambiguity; or else to set it before its antecedent, bringing it as near as possible that way contrary to the usual form indeed, but without risking the sense. Cicero preferred the latter.

2. "*Mea quidem sententiâ, paci semper est consulendum.*"

This sentence hath in it no relative, and might, for aught the present rule has to do with it, be indifferently expressed as it is, or,

Paci mea quidem sententia semper est consulendum.

Or,

Mea quidem sententia semper est consulendum paci.

Or,

Semper est consulendum paci mea quidem sententia.

Here for *paci* you have the choice of four positions: it may be either the first word or the last; or it may be set between *sententiâ* and *semper*, or between *consulendum* and *meâ*. But should

paci be an antecedent to a relative, the position will be no longer arbitrary; but after *paci*, wherever it be placed, and as soon after as possible, must come the relative and its adjunct. Accordingly Cicero wrote thus:

"*Meâ quidem sententiâ, paci, quæ nihil habitura sit insidiarum, semper est consulendum.*"

Now *paci* the antecedent, and *quæ* the relative, are hand in hand, as they ought to be; and the relation between them is evident. But suppose it had been thus:

"*Paci meâ quidem sententiâ, quæ nihil habitura sit insidiarum, semper est consulendum.*" Or,

"*Paci semper est consulendum, meâ quidem sententiâ, quæ nihil habitura sit insidiarum.*" Or,

"*Meâ quidem sententiâ, quæ nihil habitura sit insidiarum, paci semper est consulendum.*"

In each of these three positions, *sententiâ* assumes the appearance of, and may be taken for the antecedent, as well as *paci*. Hence the necessity of the rule; and the impropriety of placing between the antecedent and the relative many words, or even a single word, that may bear the appearance of the former.

To this rule there is no exception.

MISCELLANEOUS RULES.

RULE 10.—*Adverbs.*

"**A**DVERBS are placed before, rather than after, the words to which they belong."

EXAMPLES.

"*Hoc tantum bellum, tam turpe, tam vetus, tam late divisum atque dispersum, quis unquam arbitraretur, aut ab omnibus imperatoribus uno anno, aut omnibus annis ab uno imperatore confici posse.*" Cic.

Observe in this example, how *tam* is placed, not after, but before, *turpe*, and then again before *vetus*, and again *tam* before *late*, and also *tam late* before *divisum*, and *unquam* before *arbitraretur*; each before the word it modifies.

EXCEPTION.

When a particular emphasis lies on the adverb, it may then possibly be placed rather after than before the word to which it is attached. There also we meet with that admirable instance of this exception, taken from Cicero, and so much commended by Quintilian; viz.

"*Ut tibi necesse esset in conspectu Populi Romani, vomere postredie.*"

"*Libertasque recurrentes accepta per annos.*

"*Lusit amabiliter: donec jam sævus, &c.*" Hor.

The position of *amabiliter* after *lusi* is fortunately contrived to set off the innocent and pleasant raillery of the old rustick bards in their convivial amusements, and greatly strengthens the antithesis between that harmless festivity, and the insolent affectation of wit, of which Horace complains.

RULE 11.—*Adverbs.*

“**A**DVERBS are in general placed immediately before the words to which they belong; no extraneous words coming between.”

EXAMPLES.

“Hoc tantum bellum, *tam turpe, tam vetus, tam late divisum* atque dispersum, quis *unquam* arbitraretur, &c.” Cic.

The adverbs *tam, tam, tam late*, and *unquam*, come not only before, but immediately before the words modified by them.

EXCEPTION.

When the word, to which the adverb belongs, has another word or words depending on it, such other words are not extraneous, and ought to come next before the word which governs them, the adverb being placed first of all.

“Quæ civitas antea unquam fuit, non dico Atheniensium, quæ *satis late quondam* mare tenuisse dicitur; non Carthaginiensium, qui *permultum* classe maritimisque rebus *valuerunt*; non Rhodiorum, quorum usque ad nostram memoriam disciplina navalis et gloria remansit: quæ civitas *antea unquam* tam tenuis, quæ tam parva insula *fuit*, quæ non portus suos et agros, et aliquam partem regionis atque oræ maritimæ per se ipsa *defenderet*?” Cic.

Here both the rule and the exception are exemplified several times.

Antea and *unquam* belong to *fuit*, and are set immediately before it, there being no words depending on *fuit* to intervene. On the like account *non* is set immediately before *dico*.

The adverbs *satis, late, quondam*, are all attached to the verb *tenuisse*, and come before it, but not immediately before, because of *mare*, which, being governed of *tenuisse*, must therefore come between. So *permultum* is set before *valuerunt*, but not immediately before it, because of *classe maritimisque rebus*; which words being governed by *valuerunt*, must themselves have the immediate precedence. *Antea unquam*, farther on, belong to *fuit*, and are placed before it, but not immediately before, because that position belongs to *tam tenuis, &c.* which words depend on *fuit*, and therefore claim the immediate precedence.

Tam comes immediately before *tenuis*, to which it belongs, and again *tam* immediately before *parva*, because there are no words depending on *tenuis* and *parva* to intervene.

In the latter part of this example (*quæ non portus, &c.*) the adverb *non* belongs to the verb *defenderet*, and is accordingly

placed before it, but not immediately before it; there are fourteen words between; which words being all governed of, or strictly connected with, *defenderet*, must come nearer to it than a less important particle.

RULE 12.

IGITUR, *autem*, *enim*, *etiam*, are very seldom placed first in a clause or sentence. The enclitics *que*, *ne*, *ve*, are never placed first.

EXAMPLES.

Igitur.

1. "Quod *igitur* in causa quaerendum est," &c. *Cic.*
2. "Nec promissa *igitur* servanda sunt ea quæ sunt iis quibus promiseris, inutilia." *Id.*

Sallust frequently sets *igitur* first in a sentence, as, "*Igitur* confirmato animo," &c. Pareus, in his *Lexicon Criticum*, says of this particle, *Eleganter in mediâ oratione collocatur.*

Autem.

The same Pareus says of *autem*, *Venuste collocatur in mediâ sententia*; and cites this instance from Terence, "Quid tu *autem*, asine, hic auscultas?"

Enim.

"Neque *enim* eos solos," &c. *Cic.*

Enim post duas dictiones sæpe collocatur, says Pareus, and produces these examples from Cicero; "Mihi ante *enim*." "Drusius cupit *enim* vendere." "Inanimum est *enim*," &c.

Etiam.

1. "Nondum *etiam* dixi, quæ volui." *Ter.*

Que.

"Alcandrumque, Haliumque, Noemonaque, Pritaninque." *Or.*

Ne.

This is not *ne* the negative for *non*, *neu*, *nedum*, &c. but the enclitic for *nonne*? *annan*? *utrum*? &c. an interrogative, and generally an affirmative.

1. *Daturne* illa Pamphilo hodie nuptum? *Ter.*
2. Adeon' me ignavum putas? *Id.* Adeon' for *adeone*.
3. *Justitiaene* prius miror, belline laborum? *Virg.*

Ve.

Si quis in adversum rapiat casusve, Deusve. *Id.*

Thus, *que*, *ne*, *ve*, are always attached to a preceding word, as if a part of the same, and are even uttered as such; as, *Deusve*, not *Deus ve*.

RULE 13.

TAMEN is very often and elegantly placed after the first, second or third word of the clause in which it stands."

Tamen eleganter in fine sententiæ collocatur. Pareus.

EXAMPLES.

1. Incipiam tamen. *Tibull.*
2. Tu moriere tamen. *Propert.*
3. Tu, si tuis blanditiis tamen. *Cic.*

EXCEPTIONS.

Tamen more frequently occurs first in a sentence than *igitur*, *autem*, *enim*, and *etiam* do; for which reason it is here spoken of apart. And indeed, though its usual position is as the rule says, yet, when the clause, of which *tamen* is a member, is preceded by some weighty circumstance, and does itself also advance something as weighty, something, which, by being equally true, may countervail the other; in short, when *tamen* is used to aver any thing very strongly, *cum asseveret valde*, then it requires a peculiar force by being set first. Of this here are examples from Cicero.

1. "Tametsi mihi nihil fuit optatius, quam ut primum ab te ipso, deinde a cæteris omnibus, quàm gratissimus erga te esse cognoscerer; *tamen* afficior summo dolore, ejusmodi tempora post tuam protectionem consecuta esse, ut et meam, et cæterorum erga te fidem et benevolentiam absens experire." *Cic. Ep. ad fam. 1. 5.*

2. "Nam etsi minore in re violatur tua dignitas, quam mea salus afflicta sit; *tamen* est tanta similitudo, ut sperem te mihi ignoscere, si ea non timuerim, quæ ne tu quidem unquam timenda duxisti." *Ep. ad fam. 1. 6.*

RULE 14.

CONNECTED words should go together; that is, they may not be separated from each other by words that are extraneous, and have no relation to them."

The intent of this rule is, to set a guard against that inartificial mixture and rude jumble of words, which boys are apt to fall into from a laudable ambition of writing freely. They find, that in the Latin tongue words are seldom confined to the natural order, and therefore they set about a new one: but unacquainted with the laws of composition, they have no method; and having no method, they have recourse to conjecture, their prime counsellor, or to chance. Hence what is thus written is like a mass of any other things which chance might throw together, *fragosa et interrupta oratio*, composed of words gathered well enough from the dictionary, and in which there may not be what is commonly called false Latin, but in the contexture so confused and desultory, that the natural order would be ten times better.

EXAMPLES.

The position of *scribam* is unfortunate and faulty in this expression of Horace:

"Quisquis erit vitæ, scribam, color." Sat. 2, 1.

Scribam forms no parenthesis here; nor has it any connexion either by government or concord with either of the words between which it stands; between them therefore it should have no place, any more than between *quisquis* and *erit*. In the accuracy of good language its place is after *color*; or, if the whole context would admit of it, before *quisquis*. Thus again, in the same satire, *judice* is out of its place in

....."Sed bona si quis

"*Judice* condiderit, laudatur Cæsare."

It should stand in the clause with *laudatur*, no doubt.

Ninus enlarged his empire as far as the borders of *Lybia*.

"*Ninus Lybiæ protulit imperium usque ad terminos.*"

Here the Latin is improperly expressed. *Lybiæ* has no sort of connexion with either of the words between which it stands, nor with any other word to them related; so that *Lybiæ* there is perfectly extraneous, and demands another position. To know its proper place, consider where its affinity lies. It is a genitive case, governed of *terminos*; therefore near *terminos* it must stand, at least so near as to shew the connexion; thus:

Ninus protulit imperium usque ad terminos Lybiæ. Or,

Ninus usque ad terminos Lybiæ imperium protulit. Or,

Usque ad terminos Lybiæ Ninus imperium protulit. Or,

Ninus ad Lybiæ usque terminos protulit imperium.

Now what has been said of *Lybiæ*, between *Ninus*, and *protulit*, would be true of *usque*, and of *ad*, and of *terminos*, in that position, but not of *imperium*, because *imperium* would not be extraneous there, being connected with one of those words, namely, *protulit*; nor even against *Lybiæ* in that position would this objection lie, if *Lybiæ* had been governed of *imperium* instead of *terminos*; for then it would be, *Ninus enlarged the empire of Lybia*, and the circumstances of position would change with the sense.

RULE 15.

"THE cadence, or concluding part of a clause or sentence, should very seldom consist of monosyllables."

EXAMPLES.

Cicero removed monosyllables as far back as could be from the cadence. To see this rule exemplified, it might be enough to inspect any classic page; yet here are a few instances of the manner in which Cicero used to repel monosyllables from the cadence, merely as being words of that description:

1. "Sed si *vis* manifestæ aulaciæ, si impendens," &c.

Sed and *si* naturally come foremost here, and are therefore no examples of the rule: but *vis* stands before *manifestæ* as being a

word of one syllable ; else, by R-2, it would probably have had its place after *audacia*.

2. "His lachrymis non movetur Milo ; *est* quodam incredibili robore animi : exilium ibi esse putat, ubi virtuti *non sit* locus :— *sit hic eâ mente,*" &c.

3. "Nec *tam sum* demens."

4. "*Non est* humano consilio."

5. "*Stet hæc urbs præclara.*"

6. "Centesima *lux est hæc* ab interitu Publii Clodii."

How studiously in the sixth example are the three monosyllables *lux est hæc*, like small fragments of a rock not fit for corner stones, immured, as it were, in the midst of the period !

7. "Nullius *tantum est* flumen ingenii."

8. "Quorum facinus *est commune*, *eur non sit* eorum poena communis !"

9. "Quibus ego ducibus in hanc spem sententiamque *suum ingressus.*"

10. "At vero hujus gloriæ, C. Caesar, quam *es paulo ante adeptus.*"

11. "Et quidquid *est* prospere gestum."

12. "O præclaram illam eloquentiam tuam, cum *es nudus concionatus !*"

In forming verbs of passive terminations in Latin, the auxiliary when used, is commonly placed after the participle, to which it is attached, as, *amatus essem, auditi erant* : but here, in the four last examples, Cicero would have the auxiliary come first, that the polysyllable might incline, as much as might be, to the cadence, and the monosyllable recede. In this manner must we generally dispose of other auxiliaries of this sort *sunt, sim, sis, &c.* setting them before their correspondent participials, perhaps at the distance of two or three words ; as, "*es paulo ante adeptus,*" in Cicero.

The cadence, we have often observed, is the most important part of all the period, and, to give it due weight, care must be taken to make it soft, gradual and easy.

Words, beautifully styled by Homer, "winged words," are the vehicles of thought : if they are weak, if they are not well fledged, the sense is either lost in carriage, or but partially conveyed. Hence, when the cadence, composed of short words, is too precipitate ; when the period breaks suddenly away, and snaps, as it were, in a moment ; then the sense is not brought thoroughly home, but falls, *in vestibulo*, at the threshold, and, having swooned there, it has no strength to reach the interior apartments, the recesses of the mind !

Longinus, *sect.* 41, says, that short and precipitate measures do more than any thing debase the sublime ; that their cadence is forever the same, and therefore extremely disagreeable ; and that when periods are patched and studded up with words of short and few syllables, they are always destitute of grandeur.

EXCEPTIONS.

Though monosyllables in general are to be excluded from the cadence, yet there are occasions, on which the period may end abruptly, and then monosyllables in the cadence are to be preferred.

1. When the subject is any thing that happened suddenly, or very speedily.

2. When indignation is expressed.

3. When the subject is any thing futile or contemptible.

Except. 1.) "Sternitur, exanimisque tremens procumbit humi
bos. *Æn.* 5. 481.

"Ita, *Æn.* 1.

Except. 1.) "Dat. latus: insequitur cumulo præruptus aquæ mons

Except. 2.) "En! hæc promissa fides est?"

Except. 3.) "Parturient montes, nascetur ridiculus mus.

4. Fear, while it agitates the mind, convulses also the body; throws it into an universal tremor, and robs one of his breath, so that he even pants for want of it.—It is naturally expressed in short and broken terms. When the enraged father in the play exclaims, "*Age Pamphile; exi, Pamphile; ecquid te pudet?*" the son alarmed by that angry summons, hastily inquires, "*Quis me vult?*" and then, abashed by the unexpected appearance and the frowns of his dread parent, he fearfully exclaims, "*Perii: pater est.*" *Ter. Andr.*

On such occasions, next to monosyllables, which do not always occur, words of few syllables may be preferred, and likewise brachysyllables, i. e. words of syllables short in quantity. After this sort, the poet, from whose works may be instanced every thing that is beautiful, represents Jupiter dispatching Mercury in all haste to Carthage:

"*Vale age, nate, voca Zephyros, et labere pennis:*"

and thus Queen Dido in a frenzy; when she bids her people to pursue the treacherous lover, and destroy his fleet:

—————"Ite;

"*Ferte citi flammæ; date vela; impellite remos.*"

and immediately the distracted Princess seems all at once to recollect and correct herself;

"*Quid loquor; aut ubi sum?*"

5. When in Cicero, without any regard to the import of words, a clause or sentence ends with a monosyllable, there is then generally respect paid to the measure of the cadence: for that monosyllable, much oftener than otherwise, forms with the preceding syllable either a synalepha, or an ecthipsis, or the foot iambus.

I.

SYNALEPHA.

"*Quæ nota domesticæ turpitudinis non inusta vitæ tuæ est?*"

"*Quoties jam tibi extorta est sica ista de manibus?*

"*Quoties verò excidit casu aliquo, et elapsa est?*"

"*Jacet ille nunc, prostratusque est.*"

"*Quæ cædes per hosce annos sine illo facta est?*"

II.

ECTHLIPSIS.

"Intus inclusum *periculum est* ?

"Intus est hostis ; cum luxuria nobis, cum amentia, cum scelere *certandum est*.

"Totum hoc quantumcunque est, quod certe *maximum est, tutum est, inquam, tuum.*"

III.

IAMBUS.

"Jacet ille *nunc.*"

"Quoties consulem interficere *conatus es* ?

"Adventu tuo ista subsellia vacua *facta sunt.*"

"Nullum flagitium *sine te.*"

"Repente præter opinionem omnium *confessus est.*"

Postscript to Rule Fifteenth.

IN this rule we have considered the cadence as if confined to the last syllable only. We will now take it in a larger view, as comprising several, even so many as the last six syllables of a period.

Measuring the full cadence, we may include the last three feet, if they be dissyllables ; the last two, if trisyllables, or a trisyllable and a dissyllable ; or we may regard the last foot only, if it be a trisyllable ; or if a mixed and compound foot. *According to which, this postscript will exhibit, in various scales, composed of many different measures, a large number of cadences, which, on the authority chiefly of Cicero and Quintilian, the learner is exhorted to imitate occasionally in his own writings. Not that he is to think himself confined solely to these cadences, as if these were the only good ones, and comprised all the harmony of the Latin tongue. These are but a specimen ; (such however as the greatest masters have recommended) nor is it meant, that he who writes must be forever weighing and measuring his syllables, in doing which whoever is wholly occupied, he cannot attend to what is still most important, good sense. A good writer will observe the conduct of a skilful horseman, who always keeps the reins in his hand, and is always on his guard ; but he does not hold his horse forever on the menage ; nor is he continually checking, directing, and overruling him, which would infallibly break his course, and probably bring him down.

Young scholars, as soon as they have learned the Latin Prosodia, should scan cades in prose writers with as much precision and nicety as they commonly do verses in Virgil and Horace. Nothing than this will more exactly form their ear to the genuine musick of the Latin tongue : and being thus accustomed to take particular notice of the arrangement of words, the beauties of an author will become more striking to them, and themselves better qualified to imitate the same.

A SPECIMEN OF CADENCES

For Latin Composition, approved of and recommended
by Cicero and Quintilian.

I.

CADENCES OF THREE SYLLABLES.

1. *3 Bacche*, $\circ - -$

2. *A Cretic or Amphimacer* — $\circ -$

Of this foot Quintilian says, *Creticus est initis optimus et classicus*. In a cadence he thus exemplifies it from Cicero: "In conspectu Populi Romani vomere postridie." *Postridie* here is a trisyllable.

3. *A Palimbacchic or Anibacchic* — — \circ

The last syllable being common, this may, if we please, be styled a Molossus, three long; and may also be preceded by another Molossus as we shall see presently.

4. *A Dactyl* — $\circ \circ$

Cludet et Dactylus, says Quintilian, *nisi cum observatio ultimæ Creticum facit*; which is as much to say, that a Cretic or Amphimacer forms a better cadence than a Dactyl; because in general the final syllable should be really long, not merely *pro longa*. There is a vast difference, says he whether the concluding syllable be really long, or only reckoned so; *Aures tamen consulens meas, intelligo multum referre, utrumne longa sit, que cludit, an pro longa*.

Quintilian admits of a Cretic or Iambus before a Dactyl, but not Spondee, and still less a Chorcee.

5. *An Amphibrac* $\circ - \circ$

Quintilian allows of this, still insisting, however, that it were better to have the last syllable long. He gives *fuisse* as an instance; but immediately adds, *Si non maluimus esse Baccheus*.

II.

CADENCES OF FOUR SYLLABLES.

6. *Pæon Quartus* $\circ \circ \circ -$

Neither Quintilian nor Cicero approves of this cadence; but Aristotle and his scholars Theodectes and Theophrastus commend it much; and indeed Quintilian allows it to be not without its respectable admirers, when he expresses his own disapprobation; *Non me capit, ut a magnis viris dissentiam, Pæon, qui est ex tribus brevibus et longa*.

7. *Epitritus Primus* $\circ - - -$

We have here a Spondee preceded by an Iambus, or a Molossus preceded by a short syllable, a cadence, of which Quintilian thus expresses his good opinion; *Apparet, Molossion quoque clausula convenire, dum habeat ex quocunque pede ante se brevem*.

8. *Epitritus Tertius* — — $\circ -$

This is a Spondee before an Iambus. *Sed et Spondeus Iambo recte præponitur. Quint.* And it may be observed, that this cadence is the reverse of the one preceding.

9. *A Choriambus* — ◡ ◡ —

10. *A Dispondee* — — — —

A cadence of two Spondees should consist of three words or members: for otherwise it would constitute in sound as well as metre the latter part of a Spondaic Hexameter. In prose every kind of verse should be avoided; the jingle even of an hemistic should be excluded; and therefore the condition above is imposed by Quintilian on this cadence; *Duo Spondei non fere conjungi patiuntur; quæ in versu quoque notabilis clausula est; nisi cum id fieri potest ex tribus quasi membris.* Then from an oration of Crassus he cites this example, "Cur de perfugis nostris copias comparat is contra nos."

11. *Epitritus Quartus* — — — — ◡

We have here a Spondee followed by a Choree, a cadence commended and thus exemplified by Quintilian, *Nos possemus: et Romanus sum.*

12. *Dichoreus vel Ditrocheus* — ◡ — — ◡

This Dichoree, or Double Trochee, notwithstanding the general position, that the last syllable should be long, forms that cadence which seems to have been more admired formerly than any other. Nothing, says Turnebius, can be more musical. Quintilian informs us, that it was much used in Asia; a sufficient proof of its being very soft and delicate. Cicero gives this instance of it from Crassus, "Patris dictum sapiens temeritas filii comprobavit;" and says that the people were so much delighted with the close of this period, as even to shout aloud with admiration; an instance, by the bye, of republican gravity, and what momentous objects may engage the attention of popular assemblies!

13. *Pæon Tertius* ◡ ◡ — — ◡

14. *Pæon Primus* — ◡ ◡ ◡

Instances of this are given by Quintilian; "*Si potero; Dixit hoc Cicero.*" But such measures, he is careful to inform us, are better adapted to the beginning of a period, than the cadence, where (in the cadence) short measures do not well predominate, unless it be when the utterance ought to be quick and rapid, with but short rests or pauses between one period and another.

III

CADENCES OF FIVE SYLLABLES.

15. *A Bacchic and Iambus* ◡ — — — ◡ —

Or an Iambus before a Cretic. This, both by Cicero and Quintilian, is much celebrated, under the appellation of *Dochmius*. The latter says it is *stabilis in clausulis et severus*: of cor

well adapted to subjects of a grave and serious nature, when the cadence ought to be sedate and solemn. But Cicero says, the Dochmius is of so notable a measure, that it would be affectation to repeat it often.

16. *A Cretic and a Spondee* — — — —

As, "De quo nihil dicam, nisi depellendi criminis causa." Cicero pro Caelio. This cadence is softer when comprised in one word, as "Archiprætor;" but more forcible when composed of several members, as "Criminis causa;"—"Quo nihil dicam." The Spondee is very well suited to an utterance grave and slow.

17. *A Tribrach and Spondee* — — — —

Quintilian commends this much for its softness, and exemplifies it in "*facilitates—temeritates.*"

18. *An Anapest and Spondee* — — — —

Quintilian allows this without giving it much commendation. Speaking of the final Spondee, he says, *Potest, etiam si minus bene præponi Anapæstus.* His instance is from Cicero pro Caelio. "*Muliere non solum nobili verum etiam nota.*" In our editions of Cicero, it is *sed etiam nota*: the cadence, however, is still the same, *etiam nota.*

19. *A Spondee and an Anapest* — — — —

This is the former reversed; and Quintilian commends it for its softness. *Anapæstus—nullius fiet, præcedente Spondee vel Dochmio.*

20. *A Spondee and a Bacchiæ* — — — —

"*Bacchius et cludit et sibi jungitur, "Venenum timeres."* Vitat Chorem; Spondem autem amat; ut non "*Venena timeres;*" sed, "*Virus timeres.*" A Choree should not precede a Bacchiæ in the close of a period; because such a juncture would form the cadence of an heroic verse; — — — — *Venena timeres.* But a Spondee preceding gives to the Bacchiæ more weight; *Virus timeres.* Here Quintilian teaches, that when any objection from quantity lies against a word, the measure may be improved by the choice of some synonymous term, and the sense remain entire, nay, more forcibly expressed, as in his example of this cadence; because *venena* before *timeres* would not do, he took the synonyma *virus*. For this purpose the novice in the Latin tongue may have recourse to his *Gradus ad Parnassum*, which book I advise him to consult when he is writing prose, as much, or more, than when he is writing verse.

21. *A Spondee and a Cretic* — — — —

Quintilian condemns a Choree before a Cretic, because such a juncture forms the cadence of an Iambic Pure. But he says, lengthen the last syllable of the Choree, and you give it great weight; *sit plenum auctoritatis.*

22. *An Anapest and Iambus* — — — —

23. *An Iambus and a Dactyl* — — — —

Cludet et Dactylus—Habebit ante bene Creticum et Iambum, Spondem male, pejus Chorem. Quinct.

IV.

CADENCES OF SIX SYLLABLES.

24. Two Cretics — 0 — 0 —

Creticus est initiis optimus — et clausulis — Sed et se ipse sequitur, 'Servare quam plurimos.' Sic melius, quam Choreo præcedente. Quint.

25. An Anapest and a Cretic 0 0 — 0 —

In the passage alluded to under the cadence next before this, Quintilian, speaking of the Cretic in the close of a sentence, says, *Apparet vero, quam bene eum præcedant vel Anapæstus, vel ille, qui videtur fini aptior, Pæon.* The difference between the Pæon here spoken of, viz. the Fourth, and an Anapest before a Cretic, is, that the Pæon has one short time more than the Anapest; thus,

0 0 0 — 0 —

26. Two Molossi — — — — —

Here are three Spondees for a cadence, notwithstanding an objection has been made to two, unless comprised in three members; for though two Spondees form the close of an heroic verse, it cannot be said properly that three Spondees do; because, in good heroics, whenever the fifth foot is a Spondee the fourth is a Dactyl; otherwise there is such a sloth in the verse, as to give it much the appearance of prose (a circumstance which at once shews this cadence to be natural in prose) as in this of Virgil, *En. 7 :*

Aur leves ocreas lento ducunt argento.

in which verse not only the three indeed, but the four last feet, are Spondees, a metre by much too sullen for poetry. I have marked no other such verse as this in Virgil; and for this can offer only the occasion of it as an apology. It seems to me, that the *lento ducunt argento* here is well spoken of the work in which the artists of Atina, Tybur, and the other three towns, were in some way or other engaged against the impending war; and that the verse altogether is no bad representative of the yielding, yet not too lithesome, nature of silver. If any critic, more severe, should say to this,

Turpia decipiunt caecum vitia, aut etiam ipse hac.

Delectant; veluti Balbinum polypus Agna—

I will only add, what follows next in the satirist. (*Hor.*)

Vellem in amicitia sic erraremus :

and acknowledge my partiality.

27. Two Anapests 0 0 — 0 0 —

Et Quidem optime est sibi junctus Anapæstus, says Quintilian, and gives this instance of it, "*Nam ubi libido dominatur, innocentia leve præsidium est.*"

28. A Bacchic and an Anapest 0 — 0 0 —

The rhetorician having said as above of the Anapest, adds, that it acquires more softness by having a Spondee or a Bacchic before it. *Mollior fiet præcedente Spondeo vel Bacchio, ut si mites idem, "Leve innocentia præsidium est."*

29. Two Bacchics 0 — 0 — —

Bacchus et cludet, et sibi jungitur; "Venenum timeres." *Quinet*

30. *A Molossus and Antibacchic* — — — — —

Having said as above of the Bacchic, Quinetilian adds, *Contrariis quoque qui est cludet (nisi si ultimam longam esse volumus) ostenditque habet ante se Molossus*; ut, "Et spinis respersum."

From the parenthesis here appears Quinetilian's approbation of the twenty-sixth cadence, viz. two Molossi.

31. *A Bacchic and Antibacchic* — — — — —

This cadence is likewise commended by Quinetilian, who, having said of the Antibacchic, *habebit ante se Molossus*, adds, *aut Bacchium*; and then follows this example, "Quod hic potest, tuus paterculus."

32. *A Cretic and a Dactyl* — — — — —

Cludet et Dactylus, nisi cum observatio ultimæ Creticum facit, ut Muliercula nixus in litore. *habebit ante se Creticum et Iambum, Spoudæum uide, pejus Choreum.* Change the position of *nixus* in this example, and the whole cadence will be illustrated;

— — — — —
"Nixus Muliercula in litore."

RULE 16.

"SO far as other rules and perspicuity will allow, in the arrangement and choice of words, when the foregoing ends with a vowel, let the next begin with a consonant; and *vice versa*."

Such was the caution anciently used to obviate the meeting of a plurality of vowels in any manner, that when in the same word several concurred, either one of them was cut off by an apostrophe, or else one of them, viz. the final, was supplanted by a consonant; of which it will be worth while to remark several instances.

1. One vowel dropped.

1. *Die* for *dīei*. As, "Libra *die* sompique pares ubi fecerit horas." *Virg.* "Vides jam *die* multum esse." *Plaut.* "Sed *medii* post castra *die*." *Id.*

2. *Facie* for *fuēiei*, so used both in the gen. and dat. cases by Lucilius, quoted by A. Gellius, 9, 14.

3. *Fide* for *fidēi*. "Utque *fide* pignus dextras utriusque poposcit." *Or.* "Constantis juvenum *fide*." *Hor.* 3, 7.

4. *Dii* for *dīei*. Aulus Gellius says, that, according to this, *Virgil*, *Æn.* 1, 640, wrote, "Munera lætitiæque *dii*," not *Dei* quasi *Bacchi*. Gellius is not singular in this, for neither *Servius* nor *Pierius* dispute it. *Plautus*, in *Mere*, has *dii* for *dīei*.

5. *Famii* and *fami*, and *famei*, for *famiei*, from *fames*, when used, as formerly, in the fifth declension. *A. Gell.* and his commentator.

6. *Pernicii*, *progenii*, *luxurii*, *specii*, *acii*, *facii*, both in the gen. and dat. instead of *perniciēi*, *progeniēi*, &c. *A. Gell.*

2, The final Vowel supplaccd by a Consonant.

1. *Facies* for *faciei*. *Sic enim pleraque ætas veterum declinavit : hæc facies, hujus facies.* A. Gell.

2. *Dies* for *diei*. *Id.* Who quotes from Ennius "Postrema longinqua *dies* confecerit ætas." Cicero is also said to have used *dies* for *diei*. "Verba sunt hæc, Marci Tulli, *Equites vero daturos illius dies pœnas.*"

But by this rule a collision of consonants must be no less generally avoided than a concurring of vowels. *Ceterum consonantes quoque, eaque præcipue, quæ sunt asperiores, in commissura verborum rixantur.* This is Quintilian's objection to a plurality of consonants. When many of them come together, they bring the teeth and lips into too long a contact, and produce a mumbling, or a hissing, or chattering, or a rumbling noise; as, *Ars studiorum; Sextus Roscius; Res Xerxes; Error Romuli; Bombax.*

Some consonants are rougher and more difficult to be pronounced than others; we must take special care that they do not crowd together; such as c, d, f, g, k, l, n, q, s, t, x.

So careful were the Latins in old time to avoid the collision of harsh-sounding consonants, that, like the Greeks they would sometimes drop the final consonant of a former word, that it might not impinge against the initial one of the word following. Thus we have seen in Ennius, *doctu* for *doctus* before *fidelis*; in Lucretius *equoru* for *equorum* before *duellica*. For *serenus fuit et dignus loco*, Lucilius wrote *serenu fuit et dignu loco*. For *diem hanc*, Cato would say *die hanc*. Hence the words *belligerere* for *bellum gerere*; *pomeridianus* for *postmeridianus*; *pomeridie* for *post meridiem*; *pe' meridiem* for *per meridiem*; *potin'* for *potisne*, &c. &c. Hence also it is, namely, to avoid a collision of consonants, that in the use of these prepositions, *a*, *ab*, *e*, *ex*, we set *a*, *e* before a consonant, *ab*, *ex*, before a vowel, as *a manu*, *e manu*; *ab ore*, *ex ore*.

 RULE 17.

"**I**N general a redundancy of short words must be avoided."

Etiã monosyllaba, si plura sunt, says Quintilian, mâle continuabuntur: quia necesse est, compositio multis clausulis concisa subul- tet. Ideoque etiã brevium verborum ac nominum vitanda continuatio. Elsewhere, he compares the sound of many short words to the noise of a child's rattle, and condemns the frequent use of them. It may suffice here to give one instance more of the awkward effect of many short words unseasonably heaped together.

"*Do, quod vis, et me victusque volensque remitto.*"

Æn. 12, 833.

This verse, notwithstanding its author, is a bad one.

RULE 18.

“IN general a redundancy of long words must be avoided.”

The reason of this rule may be inferred from what has been said in commendation of long words, that they give weight, and enstamp grandeur and solemnity on a discourse, when seasonably used for that purpose. But such a style does not suit all subjects; and when it is injudiciously applied, the composition is spoiled by a vain pomposity, an idle affectation of magnificence, which is no more than bombast; and which retarding the expression, is ill qualified to quicken and give life to those ideas which the subject-matter should suggest. Great and swelling words unsensibly applied, shine not like stars, but glare like meteors, as Longinus says, when he charges Alexander's tutor, Calisthenes, with being too eager in the pursuit of elegance. Such terms, ill applied, are not spirit, but froth. Transgressing the preceding rule, we incur the censure of impotence; and we may by a neglect of this become guilty of what the Grecian critic above-mentioned styles the most unpardonable offence a writer can be guilty of, that of soaring above the subject. Forced and unnatural images indeed, vain fancies, and an affectation of working on the passions, where pathos is not necessary, are the objects of his censure, and not merely the *verbum dictum*, whether it be of few syllables or of many.

The exceptions to this rule, viz. when long words may abound to advantage, may be found among the exceptions to rules the nineteenth and twentieth, here following.

 RULE 19.

“IN general there must be no redundancy of long measures.”

RULE 20.

“IN general there must no redundancy of short measures.”

The long measure and the short have each their proper use and beauty; and it being on certain occasions only that the one is vastly preferable to the other, it follows that on such occasions only, the one should sensibly and glaringly abound above the other. We must consider what the subject requires; for a misapplied continuity of long times or short may be death to a composition. When the diction should be quick and lively, long measures will appear dull and heavy; when the topic requires strong expressions, and terms of weight and gravity, then by the use of short syllables, if they are many, the style becomes weak, fluttering and hasty. *Utrumque* [tempus longum et breve] locis utile. *Nam et illud, ubi opus est velocitate, tardum et regne; et hoc, ubi pondus exigitur, praecepta ac rerultus moris dantur.* Quint.

EXCEPTIONS TO RULE 19.

To express slow and majestic movements, great strength, awkward attitudes, difficulty, disdain, occasions of delay, &c. long words and long measures are judiciously suffered to abound.

1. The state and majesty of the queen of heaven are finely struck off by Virgil in those few words abounding in long syllables, of which eight are contiguous ;

"Ast ego, quae divum incedo regina ?" *Æn.* 1.

2. The immense bulk of the cestus of Eryx, the huge strength of King Æneas in wielding such a mass, and withal the exertion necessary even in Æneas to do that, are thus exhibited by the same poet, *Æn.* 5.

"Magnanimusque Anchisiades et pondus et ipsa.

"Huc illuc vincolorum immensa volumina versat :"

where the length of the period (for this is but one clause) as well as of the words and measures all serve to raise the description.

3. Behold the clumsy, unwieldy gestures of the Cyclops labouring at Vulcan's forge ; *Georg.* 4.

"Illi inter sese magna vi brachia tollunt."

4. In a beautiful manner, using long words Cicero describes the storms and commotions of the state, and other troubles by which his wishes were opposed, and himself debarred from study and retirement :

"Quam spem cogitationum et consiliorum meorum cum graves communium temporum, tum varii nostri casus fefellerunt. Nam qui locus quietis et tranquillitatis plenissimus fore videbatur, in eo maxima moles molestiarum et turbulentissima tempestates extiterunt." *De Orat.*

The whole passage here is well and seasonably supplied with long words ; but the last sentence is admirable. *V. Rule 21, on this sentence.*

5. Cicero insists that the cumbrous equipage with which Milo was attended, when he left Rome, proves that Milo had no intention of attacking Clodius, then on the way. Now mark the description of his equipage :

"Cum hic insidiator, qui iter illud ad caedem faciendam apparasset ; cum uxore veheretur in rheda, penulatus, vulgi magno impedimento, ac muliebri et delicato ancillarum puerorumque comitatu."

• Who, that has ever so little ear, but is sensible, on the bare reading of this passage, that Cicero purposely employed long words ; and that he crowded them one upon another, the better to express the multitude of attendants, men, women, and children, who were more likely to encumber, than to be of service in a combat ? *Mons. Rollin, Belles Lettres.*

EXCEPTIONS TO RULE 20.

To express hurry, speed, passion of any kind, impatience, vehement indignation, great joy, &c. short words and short measures do properly abound.

1. In Virgil, to whom we are still indebted for beautiful conceptions and expressions on every occasion, and whose beauties shine with new lustre, as often as we cast our admiring eyes upon them, Jupiter thus dispatches his messenger to Carthage on an errand, which was to be communicated immediately to the Trojan prince there : *Æn.* 4.

"Vade, age, nate, voca Zephyros, et labere pennis."

These are winged words, which run as Mercury should fly : the god hastened by the zephyrs, the mandate by short measures.

2. By short measures, how wonderfully, how delightfully, has the incomparable bard described the velocity of his steeds ! *Æn.* 8.

"Quadrupedante putrem sonitu quatit ungula campum."

3. And the rout of vanquished foes ! *Æn.* 11.

"Prima fugit, dominâ amissa, levis ala Camillæ :

Turbati fugiunt Rutuli : fugit acer Atinus :

Disiectique duces desolatique manipuli

Toto petunt, et equis aversi ad mœnia tendunt.

4. "The velocity of a fast sailing ship is thus in short measures described by Cicero in his pleadings against Verres :

"Hæc Centuripina navis erat incredibili celeritate velis. — Evolarat jam e conspectu fere fugiens quadriremis."

5. And thus in short measures by Seneca (*Ep.* 1, 99.) the flight of faster sailing time :

"Respice celeritatem rapidissimi temporis : cogita brevitatem spatiæ, per quod citatissimi curramus."

In these two passages every thing is rapid ; for though the words are long, the syllables are short ; and as Mons. Rollin observes, there is a choice of the very letters here, most of which are smooth and liquid ; *Incredibilis celeritate velis. — Celeritatem rapidissimi temporis.*

6. It was indignation that called forth that hasty mandate from Queen Dido :

"Ite,

"Hæc citi flammæ ; date vela ; impellite remos."

7. And the suddenness of her frenzy intermitting, that taught her in these short measures so abruptly to correct and interrogate herself :

"Quid loquor ; aut ubi sum ?" *Æn.* 4.

8. Cicero, impatient of delay, and eager all at once to drive Catiline from Rome, in terms exactly measured to the occasion, thus commands him into exile :

"Egredere ex urbe, Catilina : libera rempublicam metu : in exiliis, si hanc vocem expectas, proficiscere."

RULE 21.

"THE last syllables of the foregoing word must not be the same as the first syllables of the word following."

This is exactly Quintilian's rule, whose words are, *Videndum etiam, ne syllabae verbi prioris ultimae sint primae sequentis*. And by him the impropriety of like syllables concurring is thus twice exemplified from Cicero;

"Res mihi *invisae visae* sunt, Brute." (*Frag. Epis.*)

"O *fortunatam natam*, me consule, Romam!" (*Carmines*.)

The same objection lies against this of Ovid, in his fable of Daphne;

"*Crura secent senes*."

That such expressions are faulty, our ears may readily enough inform us; for in our ears they have the effect of stammering.

RULE 22.

"**M**ANY words which bear the same quantity, which begin alike or end alike, or which have the same characteristic letter in declension or conjugation (many such words) may not come together."

This likewise, in great measure, is Quintilian's rule; *Illa quoque vitia sunt ejusdem loci, si cadentia similiter, et similiter desinentia et eodem modo declinata, multa jungantur*. He founds it on this good reason, that the very beauties of language are irksome, unless supported by that of variety. Variety is forever requisite to gratify the human taste; and, unless this be duly maintained, the discourse not only becomes fulsome, by the sameness pervading it, but may sometimes be charged with affectation, which is worse than a coarse and inelegant style.

EXAMPLES.

I confess myself at a loss to exemplify this rule so aptly as I wish, it being more easy to find virtues than faults of any kind in the choice volumes of antiquity; and I would not seem to carp, when I could not justly censure, by adducing passages that are less applicable. Here are a few instances, which may serve in some degree to illustrate the rule; and, if they do it but imperfectly, the rule is evident, and may explain itself.

1. "*Sed quo fata trahant, virtus secunda sequetur*."

Lucan.

2. "*A tuis aris, ceterisque templis, a tectis urbis*, &c."

Cic.

3. "*His recentibus nostris vestrisque domesticis periculis*."

Id.

4. "*Catiline profectione omnia patefacta, illustrata, oppressa, vindicata esse videatis*."

Id.

5. This reiteration in the beginning of words is still more offensive; as, *Judicium judicium*; and *justi judicii Juniani*, cited, I think by one of Quintilian's annotators to illustrate Quintilian's rule on such expressions.

5. Nam quoad longissime potest mens non respicere spatium preteriti temporis." Cic.

Mens non is rather a trespass on this rule; but might have done pretty well, if *respicere spatium* had not followed: two *crura* contiguous cast a kind of sullen light upon each other, and both become more glaring.

7. We have already censured the *crura sexcentis centes* of Ovid, and still more censurable on the same account is this of Ennius,

8. ——— "*Verbarum uir paucorum.*"

EXCEPTION.

The exception to this rule is as that to Rule 21: the same sounds are judiciously returned upon the ear, because no less gratefully received by it, when thereby lively conceptions can be raised, and the picture, as it were, of that which is described is spoken of, seems to pass before the mind, and helps its contemplation. Who does not admire that redundancy of vowels, especially of the vowel *a*, in

"*Galea aurea rubra,*"

by which it was doubtless the very design of the Poet to distinguish Turnus above his chosen attendants in their approaches to the hostile town; to distinguish him by his golden helmet, that helmet in the description being in a manner conspicuous to the eye.

———" *Maculis quem Thracius albis*

"*Pertat equus cristatus; tegit galea aurea rubra.*

ERRORS,

which the reader is desired to correct.

<i>Page.</i>	<i>Line from top.</i>	<i>for</i>	<i>read</i>
10	18	super	subter
20	26	certius	tertius
24	28	obliciscor	obliviscor
31	15	verecuncus	verecundus
32	27	paena	poena
35	25	Tum	Tam
46	13	denu8	deni
47	15	, omnis	omnis,
58	15	eloquentia	eloquentia
60	17	auxilum	auxilium
69	5	qui,	, qui
	25	et,	, et
84	9	. Ceasar	, Caesar
95	40	ipe	ipse





